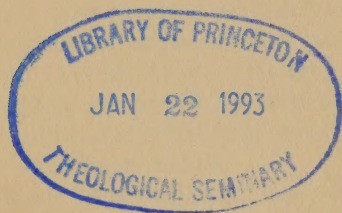


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Young Men's Christian
Associations. Employed
The challenge of the
changing world

THE CHALLENGE OF
THE CHANGING WORLD

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*Addresses and an Interpretation of the 1930 Conference
of the Association of Employed Officers of the Young
Men's Christian Associations, held at Detroit,
Mich., May 28 to 30, 1930.*



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PREFACE

THE Association of Employed Officers of the Young Men's Christian Associations of North America was organized in 1871. During the first twenty-eight years of its existence it held annual conferences. In 1898 the conference was changed to a biennial meeting. When the International Convention was made a triennial meeting in 1901, the Employed Officers' Association established the practice of meeting annually in the two intervening years between International Conventions. In 1915 this practice was modified to a meeting only once in three years, which is the present rule.

In the fifty-nine years of its history the Association of Employed Officers has held forty-four conferences. The organization is composed now of eighteen constituent bodies, each such body being a well-defined group of secretaries having similar responsibilities in their respective Associations. In the 1930 conference there were morning and evening sessions of the whole body of employed officers, while the afternoons were occupied by meetings of the constituent bodies.

This report of the 1930 conference deals only with the program of the morning and evening sessions. All of the addresses, which were of high order and most stimulating to practical thinking and action, are given practically verbatim, with two exceptions. The address of Francis S. Harmon, president of the National Council, which was not on the prepared program, was delivered *extempore*, and, much to their regret, the editors have not been able to secure its reproduction. The second address of Dr. Nixon is in abridged form.

The report of the Young Men's Christian Commission, on the "Financing of the Associations of the Future," was printed and circulated to those attending the conference. In addition, copies were mailed rather widely after the conference, so that a copy should be in possession of every Association. In presenting the report President Jenkins gave an interpretation and certain conclusions arrived at by the Commission. These are reproduced here.

The supplementary features of the main program, such as the worship periods, the memorial service, the banquet and the play, are referred to or briefly described.

The proceedings of the constituent bodies were not available. To have printed a full report of all of these meetings would have made a volume much too large for general circulation and probably would have defeated one purpose in the printing of this volume, viz: to secure the further discussion of various aspects of our changing civilization by groups in local Associations, with the hope that there may follow much wider experimentation in adapting the program of activities and services more helpfully to the needs of community life. In this procedure the source book, "The Y M C A and the Changing World," and this report, which is published as a companion volume, will furnish real help in resource material.

The editors wish to thank the various speakers for their cooperation in furnishing manuscript copies of their addresses, and the other persons who contributed in the preparation of this report.

New York City
August, 1930

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THE CHALLENGE OF
THE CHANGING WORLD

THE ASSOCIATION MOVEMENT IN A DAY OF CHANGE

L. C. HAWORTH, *Chairman of the Conference*

SIXTY years ago this summer this conference had its beginning in the minds of a little group of men, one of whom still remains to tell the tale, our friend, L. L. Rowland, who is now ninety-three years of age. The influence of this conference in our movement has been substantial. Nothing except the International Convention itself has so contributed to our spirit of unity and solidarity.

Three years ago we met in Chicago and discussed for three days a most important theme—"The Y M C A as a Christian Educational Movement." It was an *inward* look. We should have done well during these three days to spend our time on the *same* subject checking up our progress, discerning our points of weakness, and laying plans to intensify the outreach of the Association as a Christian educational movement. Opportunity for increased usefulness clearly lies in that direction.

This time, however, your executive committee has planned a conference which will be an *outward* look—a look at the changing world and our relationship to it. We hope to concentrate our thinking on the changes in certain areas of life which mean most to us. These should be three days of intensive thought and exchange of opinion and experience in an atmosphere of fellowship and frankness which has so remarkably characterized our confer-

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ences of the past. It should be the confident expectation of every man to return home better prepared to meet the needs of the men and boys in his community who are caught up in this day of change, many of whom are confused, baffled and discouraged, while others are apparently oblivious to the changes which are going on all about them.

We are the executive officers of a great movement deeply rooted in the past but with its face set toward the future—a movement which is endeavoring to function helpfully and wisely in the present. Along with the church, the home, education and industry we are affected by change. The material which has been prepared for this conference and handed to you, the messages which will be spoken from this platform, and the discussions carried on in the constituent groups as well as in this room, we trust will all contribute to the worth-whileness of this gathering.

The program is in your hands; the sessions are not too long; ample opportunity has been provided for fellowship, informal conferences and just plain visiting. The five main sessions, of which this is the first, will be held in this room. The afternoon sessions of the constituent group have received much thought and care and are of equal importance. We hope that during these hours which we are together in this room the spirit of solidarity and oneness will be intensified and exemplified. Here we will forget our specialty and think of ourselves merely as the leaders of a Christian movement. We will also forget the imaginary line which geographically separates these two great nations.

These *are* difficult and perplexing times. We are seeing such rapid and significant changes taking place before

our very eyes as to cause us to wonder what the outcome for our civilization is to be. No phase or part of American life is immune or exempt. Sometimes when you are on a train waiting to pull out of the station another train pulls in alongside you. You experience the delusion that you are on the move, when in reality you are standing still and the train beside you is the one which is on the move. We must be careful and not suffer the same delusion in modern life. Some there may be who think that the Association is on the march and that the world is standing still. This is not the case. As the Irishman says, "In these days we must run like the divil in order to stand where we are."

We are not here to organize a "Pollyana Club"; nor is this the triennial meeting of the "Crepe-hangers Association," nor the annual conclave of the "Society of Gloom-makers." The passion for reality is possessing the soul of this movement, if I properly sense the spirit and temper of our leaders. We are seekers after truth, and are willing to face the facts. I am convinced, in spite of these difficult days, that there is in this brotherhood a great deal of the spirit of Donald Hankey, who said, you remember, "We do not endure hardships, we deride them." There is something of Stevenson's spirit left in us yet—"To thrill with the joy of girded men, to go on forever and fail, and go on again."

Certainly one unique thing about our movement is the fact that its program and service stretches out over so many fronts.

This means that we could spend our time these three days dealing with any number of subjects and problems, each of which vitally affects our work and opportunity for service. We have been told that every organization as well as individual has primary objectives and secondary

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objectives. If we knew just how to do it, we might well concentrate our thinking during this conference upon our primary objectives. Perhaps we would all agree that the main objective of the Association, speaking generally, is to advance the Kingdom of God in the world. In order to do this we soon begin to talk about our secondary objectives which have to do with making a living, the use of leisure time, worship, and the like. Then we move into the consideration of specifics such as clubs, camps, classes, etc. The thing to watch is that we do not lose sight of our primary objective. We must see to it that a lot of little loyalties do not take the place of some well understood loyalty to a supreme standard. At the same time we must not despise these immediate and prosaic steps which are necessary in progressing toward our ultimate goal.

Or, we could narrow this conference down to the matter of dealing with one or all of the five plagues which a great religious leader a few years ago said were afflicting humanity:

1. The unprecedented challenge to authority.
2. The unparalleled hatred existing between man and men.
3. An abnormal aversion to work.
4. An excessive thirst for pleasure.
5. A gross materialism which denies the reality of the spiritual in human life.

But this did not seem to the committee quite the best use of the time.

Then we could spend our time studying the *competing* rivalries of these days—such as the passion for adventure and the passion for achievement. In reality we might find that these are not necessarily competing rivalries, but that an organization dealing with youth can find ways of appropriating the passion for adventure and the passion

for achievement for great spiritual ends, and that if we are wise they may become assets rather than liabilities.

Then again, as leaders of a great organization, historically and vitally allied with the Christian Church, we could devote our time for these days to the discussion of three great movements which so definitely affect the life of both—namely, Christian Unity, World Peace and Social Salvation.

A. *Church Unity and Religious Good Will.* This subject is very much on my mind, as we have just concluded in St. Louis a religious seminar in which the Jews, Catholics and Protestants met together for two days discussing in a friendly and candid manner the things upon which they can agree and the things about which they must differ.

The Association has been a factor in bringing about a spirit of better understanding among the Protestant denominations. May it not be that we may now have a greater, even if a more difficult opportunity, to contribute something of value toward a better understanding among the three great religious bodies.

B. *World Peace.* If there is any society which ought to be interested in a warless world it is the Young Men's Christian Association, for young men are the fodder for the cannon in war, as they are the center and circumference of our concern as a movement.

C. Then there is the idea suggested by the phrase "Social Salvation," which involves the making of our Christian civilization really Christian. How appropriate it is that we have with us for the entire conference as a speaker and as an advisor, one who was not only a close friend of Walter Rauschenbusch, but whose voice and life stands out as the most worthy successor to that prophet whose messages began to stir us a couple of decades ago.

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I refer to Dr. Justin Wroe Nixon, to whose message we will next listen.

And finally, in this day of change we might deal with the things which do not change. Let me, in passing, remind you of at least three:

1. *The essential specifications for a Secretary* are the same as they were in 1906, when at the Memorial Service for Edwin F. See, a friend appropriately and beautifully paraphrased the thirteenth chapter of First Corinthians.

2. *The kindling of one life by another.* Perhaps each man here is an illustration of this abiding principle which has characterized Christianity from the beginning. Dan Poling testified to its vitality when he referred the other day to the time when he was a freshman in an Oregon college thirty years ago, and Fred Smith, then a young secretary, visited the college and challenged young Poling to a life of service.

3. *The sense of comradeship and partnership* suggests an element which never changes. It is as vital a thing in our movement today as when three outstanding young laymen of Chicago invited Messer to become the general secretary, a partnership and comradeship that lasted for thirty-five years. There are many others.

But we are a professional group and we have the right in this opening session to consider some of the things which affect us most immediately and vitally as we face the future, and it is with these with which I would now like to deal.

Some weeks ago there was published in the *Association Forum* an open letter signed by a *practical idealist*. The writer of this letter described himself as being a secretary, under forty years of age, reasonably successful, happy in the work, devoted to the cause, and with promise and

opportunity ahead. But he was concerned about the future of the movement. He was cautious and wanted to be assured that the next twenty years would be as bright for him as the last. He was seeking light along several lines. Would the *Forum* please help him out.

"What is the trend in our movement?" he asked. "What about our methods? Have we a message? Have we leadership sufficient for the times? Are we in a losing fight? Is the sun of the Association rising or setting? And finally, shall I continue across the stream until I reach the retirement shore or shall I quit now while the quitting is fairly good?" He wanted to know about the snags, the shallow water, the swift current and the stagnant pools which might be ahead.

This letter was published in the *Forum* with the request that the men *under forty please reply*. A wholly artificial and arbitrary division made merely for the purpose of getting an expression from the men who some day will be carrying the load. Scores of answers have been received, enough to fill several volumes. The letter was likewise sent to a selected list of older secretaries and a list of ministers and members of other professions close to our work. The replies have been most thoughtful. Many are well worthy of publication in full. It would seem appropriate at the opening session of this historic conference to give some impressions which one gains from reading the replies of our men in whose hands the future of this movement is sooner or later to rest.

These are natural questions which in these days men of all professions are raising, not only because of the uncertainties which exist in so many directions, but because at about this age a man faces the possibility of losing his idealism and his vision. Fat at forty! That was a warning held out to us in an *Association Men* article some

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years ago. Fear at forty! That is another tendency in which lies even greater danger.

Through the influence of our student conferences and the fellowship plan there were recruited to the secretaryship during those two eventful decades just before the war a remarkable group of men. They did not enter this work with the caution which seems to characterize the thinking of the man who wrote this letter. He himself may have spent hours, if not days, on the shores of Lake Geneva or on the mountain tops at Silver Bay, wrestling with the question as to whether he would give up the possibilities for business and material success for a life of service, finally deciding that the world needed men more in this realm of idealism than in business or in some of the other professions. But it was after all an act of faith made in the spirit of adventure.

Let us, however, be perfectly frank and say that the questions which this so-called idealist had the courage to ask are questions which are also in the minds of a vast number of our secretaries, old and young. "Watchman, what of the night?" After all, a good sailor does raise questions and has the right to know, yes, an obligation to find out what there is to be learned about shallow water, snags, swift current and all the rest. Inquiring into these matters is a part of the purpose of this conference and in this we are better occupied than if we were sitting back comfortably, allowing our craft to drift along while we whistle to keep up our courage.

WHAT ABOUT OUR LEADERSHIP?

There is a general impression that this threadbare question still has in it the ultimate answer as to what will be the Association's future. The pressure of circumstances tends to make machines of us. We have not yet hit upon

a plan of recruiting men of sufficient caliber and in sufficient quantity to meet the demands of a great movement.

Our leadership thus far has been of a high order as compared with other religious movements and yet the financial resources of the Association have grown far more rapidly than the personnel which is to handle them. The most encouraging fact of today is a confessed and anxious dissatisfaction with the present situation. A calm facing of the facts is necessary, without the panic which comes from fear and without the unwillingness to bend and adjust, which comes from pride. Let me quote from four men:

"During the last two months," says one of our leading secretaries, "I have met about two hundred fellow secretaries and have lived in fifty buildings. This intimate contact has led me to see that our men are more on the alert than they used to be. The secretarial ranks are filled with more men of education and social consciousness. They are studying and thinking. We are raising the level of our personnel requirements."

"We must remember," says another secretary, "that we never have had fully adequate leadership; neither has the Church of Christ. However, the very interesting and evident fact is that God is still able to use men who trust Him and who dedicate their all to Him. If they are men of great gifts, like Paul or Augustine, that is important; but on the grand average, not only in the Association but in the whole Church, God has widely used humble men of unexceptional devotion."

Another man says: "We must not forget that there is a place in the 'Y' and in every movement for the average garden variety of men. We have our brilliant men but we can use men who are just about like the average preacher, average school teacher and average physician."

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And finally, "Leadership we have now and also the potential leaders of the future. Sometimes it is hidden away and covered up. Sometimes it comes in waves with hollows preceding each crest, but it is there, and within the hands of the *older* secretaries lies the opportunity to develop and guide it. What a God-send is the older secretary who can see potentialities in his younger associates, who will give them opportunities to use their initiative and their originality, guiding them safely around the shoals, and then staying back and letting them step out ahead. Year by year we are picking our men more carefully, paying more attention to their qualifications and education, and there is no question of the future if we continue this policy and keep our ideals high."

In St. Louis there is a thoroughfare called Pestalozzi Avenue. It is named after a man who began his life as a poor boy. He lived in need and died in poverty. Often his food was scant and his meals infrequent. His clothing was threadbare. His undertakings seemed always to fall short of success. He was rated a failure and died a broken and discouraged old man.

He had not been dead long, however, until his grateful countrymen erected a monument in his memory and put upon it words like these: "A friend of the friendless. Father of the fatherless. Founder of a popular school. Man. Christian. Citizen. All for others. Nothing for himself. To our beloved Father Pestalozzi." It is the leader of today who can emulate this spirit to whom this generation of youth looks and whom they will follow with enthusiasm and devotion.

WHAT ABOUT OUR MESSAGE?

Here the practical idealist or tired secretary asks a question, the answer to which some of the very best thought in

our movement is now being given and that in a very intensive way. The difficulty of a satisfactory answer lies much deeper and far beyond what can be found in the Association Movement itself. Abbreviated definitions, credal statements, platitudinous generalities will not answer. Life today is too complex. There are too many cross currents of thought, too many sides to truth for us to define our message within the scope of a few sentences. The Commission on Message and Purpose has got off to a good start by making it clear that we must think of our message in terms of a process and in connection with our major attitudes toward life and religion in general and Jesus Christ in particular. Where is the religious leader who is in touch with modern life who feels that he has the final answer to this question of message? We are all groping to a degree. To quote from a few of our men:

"I wonder," says one secretary, "if the Association has a message. I doubt it."

"Our message is hazy," says another. "Ill defined, involved with prejudice and poorly conceived notions of religion."

Still another says, "The Association speaks the language of the new day but knows not whereof it speaks. It needs to discover the meaning of its vocabulary."

"Yes, you have a message," a minister writes. "But it is sometimes pretty badly garbled in transmission."

Another secretary thinks that some leaders of the Association Movement have lost their way, making it difficult for the younger man to see clearly a definite goal.

But after all the question is not so much whether the Association has a message. The real question is: "Has the individual secretary a message?" Does it grow out of real experience?

Our message is the life we live. Are we living normal,

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helpful and happy lives, believing in a God who is like Christ? If so we have a message. It is vital. It is gripping, for it is the Way of Life.

But to attempt to speak in tentative terms, could we not say that the message of the Association is that of a sincere and authentic spiritual force put to work in such practical ways as may illuminate the moral, economic, political and social life of a community and of the civilization in which it functions? The Y M C A must be in the van of progressive, theological, moral, economic and social thinking. If the Association becomes habitually identified with the inertial conservatism of the community it will have lost its influence upon the life of the more vital younger men of this generation.

We must remember that as the fire under the boiler supplies power to the steam engine, so a man's religious convictions must be the dynamic for his life.

After all, we are not so much concerned about our message just now as we are about ways and means by which to interpret it to the youth of a changing world.

SO WHAT ABOUT OUR METHODS?

In the earlier days of this continent the pioneer did not use fertilizer because it was cheaper and easier to move to new acreage. He did not pick a tree clean of its fruit or nuts. It was simpler to move on to the easily accessible lower branches of other trees. He did not conserve the buffalo and other game. But when the last frontier was reached the pioneer had to change his methods or become a personal failure and a social liability.

Likewise in the Association. Throughout the history of our development *some* of our greatest leaders have been opportunists as well as strategists. Vast stretches of unoccupied territory lay out before these men of energy, cour-

age and devotion. The city, student, transportation, industrial and county groups were white unto the harvest and we were in the field practically alone. Then there was the vast area of needs related to the individual himself which lured us on. The hunger for service and worship opportunities, the evangelistic appeal, library and reading rooms, night schools, physical exercise and organized athletics, dormitories, camping and vocational guidance, and many others. In all these areas we began to pick the fruit off the lower branches. The degree of effectiveness and the state of development in each particular field depended largely upon the temperament, background and conviction of the local secretary. But we did develop methods, skill and techniques. Each was effective and appealing. We encouraged their use by others, never wishing to claim a monopoly upon them. For instance, The Scout Movement of America was born in our national headquarters. We helped to find foster parents for it and assisted in teaching it to walk. Now, without exception, in every activity or area which I have mentioned we find other agencies working with all degrees of success and effectiveness. Father-and-son banquets are held by hundreds of groups with no knowledge or consciousness of the source of the idea. Intensive financial campaigns are universal. No one stops to inquire who invented the device or perfected the process. This situation reminds one of our thoughtful secretaries of Kipling's poem on the "Explorer":

Well I know who'll take the credit—
 Came a dozen men together—never knew my desert fears;
 Tracked me by the camps I'd quitted, used the water-holes
 I'd watered.
 They'll go back and do the talking. They'll be called the
 Pioneers.

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Carrying Kipling's figure a little further, we know that some of the water-holes are drying up. In others the water is stagnant. It also seems true that many agencies have gone into a huddle around some of these water-holes. But this is no real cause for discouragement. We only need to be true to our traditions, change our methods where necessary, look for new devices without too rapidly or hectically discarding the old. Let us remember that youth is still thirsty for the real waters of life. Perhaps the challenge to us is to do some drilling, dig deeper and again provide refreshing streams of thought, influence and devotion to this generation of youth. It is not only time for us to dig deeper but to revert to the figure with reference to the plucking of the fruit from the lower branches, it is time to reach higher and to undertake to place all our work on loftier planes of effectiveness which will again make it distinctive. All this must be done by us in a spirit of humility and with the full realization that the days for virtual monopoly in these vast areas have gone forever.

Without attempting in any way a detailed evaluation of our methods let me summarize by suggesting some points which must be considered:

1. Flexibility, adaptability and mobility of action are evidences of the power of growth. Remember that it is the rigid institution that is broken. It is the institution which cannot change that is dying.
2. Take a lesson from biology. Dead cells and living cells are found in any living organism. Life or death depends upon which are in the ascendancy. So in our movement. Obsolescence and modernity exist side by side. Which is in the ascendancy? That will determine the final issue.
3. Scientific experimentation without undue interference from tradition is what is needed, providing it is car-

ried on in an atmosphere of reverence and devotion. With this combination new methods will be brought forth adequate to match the times.

4. The promotion of a program for youth upon the principle that growth in character and personality comes through participation.
5. A concerted movement on the part of the Church and the Association to see that each retains its maximum power and effectiveness. The Church must not cut loose from all responsibility for the social service life of the community. On the other hand the Association must not be robbed of its vitality by being stripped of its religious setting and program, thus becoming what some would like to have it, merely a welfare institution.
6. Find a way by which the Association can become emancipated from its institutional domination and find itself again as a group of friendly men and boys brought together around a common spiritual objective and purpose.

IS THE SUN OF THE ASSOCIATION SETTING?

This is a good question and may reflect credit upon him who asks it. The cause is greater than the instrument which promotes it. If the Association is a mere bit of machinery we must all abandon it whenever it has served its usefulness. To go down with a cause is one thing. To go down with a piece of machinery which has served its day is quite another thing.

But here is where the figure breaks down. The Association is not a mere bit of mechanism. On the contrary, it is an organism subject to the laws of life and growth. Its ability to adjust itself to new conditions, its persistence in spite of difficulties, its world out-reach—these are the things which make it a serious matter to raise the question as to whether the sun of the Association is setting. For, if the Association were to sink behind the clouds of indif-

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ference, pessimism, and despair, a great force would have disappeared from the service of mankind.

But to answer the question: The sun of the Association is undoubtedly rising in some sections and setting in others. "This," says one of our friends, "seems to be characteristic of suns when they shine on terrestrial balls which are spinning around in cycles. There is no doubt of the fact but that our human enterprises are cyclic to a certain extent in their movement." The striking thing is that the Association thus far in its history almost seems to be the exception which proves the rule, for the Association has had an amazingly steady climb with no serious setbacks. Its first cycle does not yet seem to have been completed.

There are two industries in St. Louis, each of which has had an interesting history. One industry was in the business of making harness. The business started long before the Civil War. It grew to large proportions. About thirty years ago it had reached its peak. Since that time it has experienced a steady decline. Just a month ago a newspaper article announced that it had breathed its last—gone out of business. Its sun had set. From time to time you might have asked the owners as to their objective. In each decade they would have given a perfectly legitimate business reply: "To make money for our stockholders."

There is another old firm in St. Louis which was started about the same time. It was in the business of making all kinds of wooden ware. For instance, as a boy on the farm we had a one-pound wooden butter mold which transformed mere chunks of butter into beautiful models with an imprint of a maple leaf upon them. I have since learned that that butter mold was made by the St. Louis

company of which I now speak. Wooden implements rapidly began to go out of use twenty-five or thirty years ago. The butter we now buy comes in a pasteboard box and looks like a brick—no maple leaf upon it.

This company was likewise organized primarily for the purpose of making profits and not butter molds. It is still in business and very prosperous. Why? Because it was alert to the changes going on and saw that wooden churns were not in as much demand as automobile tires as "tough as rhino" and that golf balls had a wider use than butter balls, even though imprinted with a maple leaf.

Did the Association Movement come into the picture to run mass meetings for men and such other things as at one time served its purpose so powerfully? If so, we can say for a certainty that the sun of the Association has already set and the movement has "gone west." The truth is that the Association came into being for the purpose of serving and helping men to live the good life and in proper adjustment to their surroundings. The surprising thing is that many of the methods found effective in the beginning have served so usefully and persistently over such a long period. The men under forty, as well as the entire leadership, are determined that the Association is not in the business of merely making wheels go round. We are in the business of making men fit for days like these, and therefore the sun of the Association movement is still in the East.

ARE WE IN A LOSING FIGHT?

The most hopeful and inspiring thing about the men under forty who replied to the inquiry is their replies to *this question*. A good deal of impatience was shown with

reference to the cautious brother who wrote the letter. And yet we must all be patient with him, for there is some of him in all of us at times.

One man writes frankly in this vein: "Get rid," he says, "of the idea that service is its own reward and that there is something sinful about a secretary wanting enough money to live well."

"I wonder," writes a former secretary, now in business, "if he could be one of those men who loves power and influence, and if he is the type of man who looks up to and enjoys the acclaim of people. I feel that he had better stay in Association work for, I can testify, if he gives up the fight and gets into business, he will get many more bumps than he will kind words and every morning at breakfast he will ask himself, "Am I in a losing fight?"

"What are we fighting for?" asks another. "Answer that and then I will tell you whether we are losing or not."

The conflict between adventure and security goes on in every man's life. The enquirer may have been practical but as some one has said, he is not an idealist. Such water-logged secretaries are a dead weight to the movement. Are we losing in the sense that we are unable to hold the Association to its original objectives? Are we in a losing fight because our spiritual power has not kept pace with our material prosperity?

If this is what he had in mind he is asking leading questions. There are those in this movement who yet believe that when one is fighting for the right it is impossible to lose. Are we in a losing fight? Each man or boy who is helped along the road of life is a victory for us.

The battle always has been and always will be with the forces that tear down and destroy and which condemn men to dullness and hopelessness. What a tragedy if we, through lack of vision and perception, admit defeat.

We would be in serious straits indeed if the way was all smooth ahead and if neither lay nor secretarial leadership needed to be concerned about meeting repeated obstacles to victory. Let me ask where a man can find a profession worthy of the name which assures a safe and easy road from forty to sixty for those who have taken it up?

To quote once more:

"This dear fellow has become almost completely swallowed up by the material prosperity and concerns of his surroundings. I really do not believe he knows what the fight is all about. These are the days in which to lay hold of the principle that he who would save his life must lose it."

Another comment:

"I wonder whether a man with a vision of a program in which he thoroughly believes would need as much bolstering up as this man seems to require. Give a man an idea in which he thoroughly believes and I think it will not be necessary for him to make solicitous inquiry as to whether he has a message, a method, leadership and a chance to win. There is a proverb which runs, 'a strong man and a waterfall channel their own paths.' The most depressing thing I know about the Association Movement is the number of persons who need constantly to be reassured that they have a job."

No! Jesus never expected this cause to be popular in the world. "Straight is the way and narrow is the gate," He said. The story of that one solitary life is the story of a losing fight, judged by human standards. And from then until now some of the greatest successes in life have proved to be the biggest failures, while the greatest benefactors of mankind have been those who struggled hard and apparently lost.

Today the Association, as always, needs men who, as a

veteran retired secretary says, "will nail the flag to the mast and fight till the sun goes down."

The men who have *made* this movement never stopped to ask whether it was a winning or losing fight. They have seized the organization and found in it a channel for service not asking whether it was permanent or temporary. They put their hands to the plough and did not turn back. Did Fletcher Brockman ask if it were a losing fight thirty years ago when he went out almost single handed to establish our work in China? The inspiration of our movement has been the discovering of men who could choose an unpopular course and adhere to it as completely as though all the influences were favorable. Has the time completely gone by when it is necessary for us as leaders on occasion to stand against the winds of changing public opinion or some of the tides and tendencies of modern life and contend with unconquerable conviction and without flinching?

The men who have made this movement, I say, have come to their task not with the negative attitude of defeat but with the affirmative attitude of the creators of a new and powerful movement. The only men who ultimately succeed are those devoured with a zeal for others, so devoted that the temptation of ease and emolument of position do not tempt them nor do discouragements dissuade them.

In October, 1914, a man a little under forty found himself stranded in London along with many other Americans. He had made a modest fortune, with expectations of having a larger one some day. The war; then a period of confusion and general excitement and a rush on the part of many for great war profits. It was dawning on him that with his skill as an engineer—now said to be one of the ten greatest in the world—he had within his

own grasp a stupendous fortune. But there was the call to duty. The President of the United States had asked him to save from starvation seven million people who were being ground between the millstones of war. He could serve them but any man who took the job must cut all ties with international business and devote himself solidly to the task, letting the future take care of itself. An old college friend of his in describing what happened said, "There followed three days of hesitation and lonely thought. Then suddenly he appeared before me as I sat at breakfast and spoke one terse phrase, 'Well, let the fortune go!'" That was the beginning of Herbert Hoover's great career as a world-wide philanthropist whose interest in humanity in the bulk seems to have grown from his love and interest in the individual. So this is not a bad time for the leaders of this movement, old and young, to relight the fire of our idealism and kindle the passion for human service.

The secretary of the future must have something of the pioneering qualities of a Weidensall; the penetration of McBurney; the vision of Messer; the balance of Edwin F. See and the warmth and spiritual glow of Warburton.

We are headed out under full steam; under the momentum of an effective past. We are not seeking peace by encouraging any secluded waters.

We are a party to a noble compact between the dead, the living and the unborn. As the leaders of a movement on whose shoulders rests the responsibility of today we will pay that debt to the past by paying it to the future.

II

RELIGION IN A CHANGING WORLD

JUSTIN WROE NIXON

"I AM thinking today of a boy who forty years ago was growing up in a minister's home. From the conversation in that home and from what he heard in church he learned that there was a place called heaven. No one knew exactly where it was, except that it was up. There was also a place called hell, and no one knew where that was, except that it was down. 'He descended into hell, he ascended into heaven,' was the language of the creed. Heaven was the place where good people went when they died, as hell was the final abode of the wicked.

"For several years following infancy these mysterious places did not mean much to the boy; in fact, they meant hardly anything at all until one evening out in the cow-pasture his cousin, a girl a little older than himself, had a talk with him. She had recently been converted, so she said, and had joined the church. It was very important to be converted, she told the boy, because by being converted one would be sure to go to heaven when he died. 'And where would you go,' she said, 'if you died tonight? You would go to hell.' That worried the boy, and from the time of the conversation in the cow-pasture, hell was a more serious reality to him.

"He learned from his father that being converted, as his cousin had been, involved 'repentance' and 'trust in Christ.' 'Trust in Christ' did not seem to involve great

difficulties, but 'repentance' was another matter. Repentance meant that one felt sorry for all the wrong things he had done and that he resolved not to do them any more. The trouble was that many so-called wrong things had already proved quite interesting to the boy and it appeared that if he repented he would be likely to miss some of the more attractive experiences of this life. The boy thought that the thief on the cross who repented at the last minute had acted very cleverly. The thief had doubtless led a carefree existence and had thus enjoyed the pleasures of this world. Then at the end he had made sure of the desirable things in the world to come.

"The boy planned to follow the example of the thief and repent just before he died. But a neighborhood revival broke up the plan. Over in the Methodist church people were being converted in large numbers. They went up to the altar in front of the pulpit and knelt in prayer and there conversion took place. The boy's school-mates were being converted. When they arose from the altar with smiles on their faces, members of the congregation went forward and congratulated them. The boy was seized with a great desire to be converted and so he went up to the altar and waited for something to happen. The worker who talked to him told him in the words of his father to 'repent and trust in Christ.' The boy repented of all the sins a child of nine could have committed. He also endeavored to trust in Christ, so far as he understood what that meant.

"There were other elements in the religious view of the world which this boy inherited besides the belief in heaven and hell—the repentance which committed one in theory at least to a rather serious life and the trust in Christ which insured a desirable destiny at the end. The boy opened the Bible which had been given him when he

joined the church and he discovered that the world had been created in the year 4004 B.C. That date was in the margin of the page alongside the first verse of the first chapter of Genesis. The *terminus a quo* of human history lay, accordingly, about 6000 years back. The *terminus ad quem* was marked by the second coming of the Lord, who would appear in the air riding on the clouds, and would then proceed to wind everything up. There was the span of man's existence upon the planet, from 4004 B.C. until the Lord's second coming, which many thought to be imminent.

"The boy's ideas of God were vague beyond the fact that God was the one who could send us to the 'bad place,' or receive us into heaven. Jesus was a kind and gentle person who did wonderful deeds and helped people in need. He had come down from his home in heaven to save us from hell. The missionaries who went to foreign lands—and the boy's mother was very much interested in the missionaries—went there to tell the people about Jesus so they would not be lost and go to hell."¹

The experience which I have just been describing is familiar at least in some of its aspects to every man who is over forty years of age. As we look back upon this experience now and see it as a whole, we realize that since our childhood the world and religion have profoundly changed. And yet I wonder if any of us realize how great those changes have been. We have been living casually, drifting along from day to day, with the contour of our outward life changing slowly, even in this epoch of mechanical revolution. The great inventions such as the automobile, the radio and the airplane have excited our curiosity for a while and then have become commonplace. Dur-

¹ From the author's *An Emerging Christian Faith*, pp. 11-14. Published by Harper & Bros., New York City.

ing these years the future historian will probably record that America in spite of Big Bill Thompson and the Hearst Press became world-minded. He will tell that during our time, education began to be adjusted to a new view of human nature and to the practical needs of everyday life. He will say that during our era, business began to abandon the competitive philosophy of *laissez faire* and to develop a cooperative philosophy which ultimately resulted in large scale planning by communities and nations for other ends than those of private profit. But among all these changes which the historians of the future will notice characteristics of our time, none will be esteemed more far-reaching than those which have affected the basic assumptions of religion.

I have described my own boyhood religious experience and the religious ideas with which up to the age of ten I was quite familiar, because I believe that against the background of this experience, we may be able to discern those changes in our religious outlook which are likely to have a permanent effect upon our religious programs. Let us look at these changes for a moment and see what they are.

For one thing there has been a shift in the focus of religious interest from the next world to this world. For this shift in interest there are various reasons. Our knowledge of this world has been constantly increasing while our knowledge of the next world has remained static, and according to the well-known psychological law, it is the changing aspects of experience which hold the focus of attention. The span of human life, moreover, has lengthened fully fifteen years during the last forty, so that a mature development of human life on this planet is now within the normal expectancy of the average man. Most important of all has been a growing appreciation of the length of time man has already been upon the earth, and

of the extraordinary prospects of the vast span of his existence in the future. The human race, barring cosmic accidents and the ravages of the suicidal mania known as war, has settled down into this terrestrial existence for a comfortably long stay. These facts which are rapidly becoming common knowledge have caused a tremendous shift in the focus of attention from the next life to this life.

Another unmistakable shift in the assumptions of religion, is found in its appeal to human nature. The terror of the boy in the cow-pasture who might die that very night and go to hell will remain with me as an abiding memory throughout life. My children, I hope, will know nothing about such an experience. Hell and the devil! How much of the appeal of religion in Christian history has been based upon these great assumptions. The decline and fall of the devil is the most important theological event of the last generation. The devil lingers on in some quarters but he does not have nearly as much to do as formerly. He used to be responsible for storms, earthquakes, poor crops, diseases of all sorts, especially mental diseases, in fact for most of the ills known to man. With the gradual development of the view of nature as a realm of law no longer subject to the arbitrary caprice of a demonic power, we have become more and more able to control nature and the devil has lost his reason for existence. The devil lingers on in some quarters as a kind of theological vagrant—a gentleman without visible means of support. Religion, accordingly, can no longer invoke the appeal to the fear of a supernatural evil power and of the harm which that power may inflict upon us. Religion is appealing more and more to the nobler aspects of human nature, to the constructive instincts and the life-realizing motives, to the creative drives in human nature

which have been responsible for the greatest achievements of human history, including the greatest achievements of religion.

Another change in the assumptions of religion during the last generation has been in its view of the character process. In my boyhood, the people among whom I grew up believed that all that was essential for the redemption of the world was the repentance of the individual and his trust in Christ. We have come to realize, however, that good character, at least as far as the needs of this world are concerned, is a more complex achievement. We have discovered that repentance itself, when induced by morbid appeals to the fear of the supernatural, may have by-products which will make the individual a border-line pathological case for life. We have found out that laymen may profess trust in Christ and be sincerely devout in habits of personal religion and at the same time practice the law of tooth and claw in the market place, foster the conceits of race superiority and take a position in international affairs which would turn the world into a vast slaughterhouse. Evidently everything depends upon the kind of Christ that men trust.

We have discovered, moreover, that man is a unity, that the mind affects the body and the body, the mind. In making this discovery, the Young Men's Christian Association did pioneer work. I shall never forget, for instance, an address I heard, as a student, given by Dr. George Fisher who was then connected with the physical department, an address in which he stated that too many young men, in their fight for character, were carrying on their morals and on their nerves what they should be carrying on their muscles. An assertion, in other words, that muscle-tone had a contribution to make to successful character achievement. Another important event in my under-

standing of the character process, was a day spent with Graham Taylor in Chicago twenty years ago visiting some of the new recreation centers of the city, in the course of which I learned that one small park had reduced juvenile delinquency in its ward by over 60 per cent. Evidently, man's body and his environment have a contribution to make in the process of character building and that view has been elaborated in a thousand ways, and supported by a vast array of evidence, from a myriad of sources during the last few years. The program of character building in our world today is a comprehensive affair. All of the institutions of society, the home, the state, the church, the school, the market place and the playground, are moral institutions which register character effects during every hour of their existence.

This leads us to still another change of the last generation in the sphere of religion, a shift in the character ideal itself. Most of our religious programs in the past have been built on the assumption that one could cultivate certain qualities of character such as honesty, chastity, fidelity to our obligations and loyalty to the interests of the group, as if they were stereotyped patterns of goodness which could be hung upon the individual, as clothes upon the old-fashioned clotheshorse. Now it is doubtless true, as Professor Gilbert Murray suggests, that some of these qualities represent fundamental attitudes selected for survival by man's struggle for existence and that they are about as well tested for their permanent value to individual and group achievement as anything can be. But in addition to, and in modification of, this conclusion, we are noting today that character qualities are outgrowths of situations in human life, that they are ways of solving problems and that when one simply cultivates these qualities in a stereotyped manner, the results of his labors may

be ultimately immoral, against the interests of the race, as well as moral, for the benefit of mankind.

Hal Luccock, for instance, has a sermon on the seven deadly virtues. In the course of that sermon, he points out how easily patience may become tolerance of and acquiescence in evil; loyalty, an allegiance to mummified customs; patriotism, a blatant and screaming national egoism; thrift, a miserly habit that dries up the springs of human kindness; zeal, a ghastly fanaticism; order, a passion for red tape, and piety, a saccharine substitute for robust conflict with the enemies of man in everyday life.

Now as a result of these various, warped developments, which have resulted from laying undue emphasis upon certain abstract qualities, we are coming to think of character in a somewhat different way. More and more we are estimating a man's character by his vision of the possibilities of nobler life for himself and for his fellows and by his competence in organizing the forces of his own nature and of his environment in the realization of his vision. The nature of a man's vision and purpose and the degree of his competence in realizing that vision and purpose have been coming forward as tests of character, taking the place of older lists of stereotyped qualities which may indeed serve us as guideposts but which must not be allowed to send us into blind alleys.

As I look back to my boyhood years, moreover, I am conscious of a distinct change in the mood of religion. Then, the way of salvation was all worked out. Everything essential to man's spiritual and moral welfare and destiny was accomplished. All that he had to do was to learn, copy and obey. If you had questions or doubts, there was something wrong with you. We have seen the coming of another religious mood. Living religion is seeking and finding. As in the days of Jesus, religion is

beginning to pivot once more upon the future rather than upon the past. "It doth not yet appear what we shall be," but we are valuing more and more prophets rather than scribes. Those who will launch their own Mayflowers on the rising waters of a new age in search of a new world, rather than those who frantically build levees to keep out the flood of new knowledge, and new interests. The mood of exploration and enquiry is taking the place of acquiescence and acceptance.

These, accordingly, seem to be the outstanding changes in the basic assumptions of religion in our modern world as they affect the programs of religious organizations. There has been a shift in the focus of interest in religion from the next life to this life. There has been a shift in the appeal of religion to human nature from the motives rooted in fear to those rooted in the constructive and creative instincts. There has been a shift from the view of the character process as a simple affair clearly marked out to the interpretation of character as a complex pattern resulting from the interweaving of many influences, physical and psychical, personal and social, individual and institutional. There has been a shift in the character ideal, from the testing of character by stereotyped qualities to the testing of character by the purpose of the individual and his competence in realizing that purpose in a given situation. There has been a shift in the mood of religion from that of acceptance and acquiescence in tradition to that of exploration and enquiry.

Now it would be difficult enough to adjust ourselves to these changes if we were allowed to do so in a quiet and thoughtful manner. The American people are distributed along the highway by which these developments have proceeded. Most of them, at least as far as the church-going public is concerned, are still living consciously or uncon-

sciously on the basis of the old assumptions. But a powerful minority has departed from the old basis and is now scattered in various clusters and straggling parties along this great highway of religious change. Only a very small number of people relatively speaking are consciously at work planning their lives on the new basis. The constituencies of our churches and associations contain elements from all these various groups and we have a task calling for the highest religious statesmanship in unifying our people in certain common convictions and enterprises.

This task is made all the more difficult in our time by the fact that these changes in the basic assumptions of religion, changes wrought in the main by the transformed intellectual climate of our world are coincident with changes in our ways of living which have accompanied the progress of the machine age. The technological as well as the intellectual revolution is registering its effects upon religion. Let us note some of these effects which complicate our problem.

One of these effects is the growing prevalence of the manipulative mood. We are all tinkering with something a good deal of the time. We press buttons to turn on lights and call stenographers. We throw switches to release the power which gives us transportation. We step on accelerators to enable us to meet our engagements on time. We turn dials to secure an evening's entertainment. Nickels and dimes in a slot machine buy our lunches. If something goes wrong anywhere we all have faith that something else can be pushed, twisted or turned that will fix it. We feed children thyroid extract to raise the level of their I.Q. We take out a man's appendix to improve his efficiency and extract his gall bladder to restore harmony in his home. Great is the science of manipulation. It has gotten rid of sin and all the self-examining moods

of religion. It has replaced questions of right and wrong with problems of adjustment.

We are only gradually learning what it is that manipulation cannot do. The mood and the science of manipulation, for instance, can correct the English of an essay. It can fit parts of speech, clauses and sentences together in a harmonious relationship, but it cannot correct the triviality of the theme upon which the essay is written. It can improve the instrumentation of an orchestra but not the motif of a symphony. It can improve the qualities of the paint which a painter uses in depicting a landscape but it cannot give the picture that alluring quality which fascinates the gaze of the generations. It can put engineering soundness into the structure of a cathedral, but not that awe and reverence which fills the souls of the worshipers under the arches of Chartres or Notre Dame. It can make out of civilization itself a high-powered motor car but it cannot give the driver of that car a sense of lofty destiny and the desire to achieve it.

The point is, our mechanical successes have exalted the manipulative mood. They would transform every situation into the model of a machine to be tinkered with. But whenever we turn to the world of art we find that there the manipulative mood is servant and not master. The greatest of all the arts is the art of living. And wherever you find man at his best, there you find also one who knows the moods of appreciation and devotion, and all his manipulative skill and his science are but instruments by which he works out the vision of those moments when he has caught a glimpse of the possibilities of the materials of living which he has at his command. Religion with all its weaknesses and shortcomings has preserved the conviction that great living is a matter of heroic purposes, high enthusiasms, flashes of insight, rare moments and

sublime loyalties. It has preserved the experience of man as an artist in living. And that is an experience which an age, overawed by its mechanical successes, is in danger of not being able to understand at all.

The specialized vocations and the impersonal relationships consequent upon the development of our machine culture, are also having spiritual effects upon the lives of men. It is so easy for the individual at work upon some small segment of a minutely divided task to lose all sense of the whole. And without a whole, something greater than himself, to which he belongs and to whose success his own life contributes, man ceases to be man in the historic sense. He becomes simply an animal, driven thither and yon, by the urge of the various organs of his body. If religion is, as Professor Dewey suggests, this sense of a whole which we can reverence and serve, then we would say that man has today the choice between being religious and being an animal, a creature who is simply the victim of the various organic urges which compete for control of his conduct.

The frustration, moreover, to which human beings today are subject in this subdivided, impersonal existence of ours, is evidenced by the fact that when they enter the motion picture theatre for recreation, they crave there the experience of a vivid personal existence. They want melodrama, the strife of colorful personalities, escape to the wide-open spaces where men are men and where the bodies and souls of women are infected with a perilous lure. They want the thrill of a life full of initiative, daring and conquest of one's self and one's fellows. They want great decisions and renunciations, sacrifices and triumphs. I am here to confess that I believe their cravings are sound and normal. These cravings are as old as human nature, itself. Gilbert Murray tells us that the imperishable themes of

the classic drama of the Greeks were love, strife and death, and some kind of triumph over death which made suffering not the worst of evils, and worldly prosperity not the best of goods. Amid all the sordidness of the motion picture theatre, you have the testimony of the human heart, that in these elemental cravings it has not changed. Man wants to live a personal life, real, vivid and challenging. He wants love, strife, peril and a "cause." And our task is to see to it, that the men and women of our time have a chance to live that life in their actual existence, and not vicariously, through escape to the shadow world of the silver screen.

Do we need to suggest, also, that the forces of this age with their emphasis upon quantity production tend to depreciate and undervalue any success that cannot be translated into commercial terms? As long as our statistics are all right, are we not succeeding? If we raise our budgets, build buildings, and increase our membership, do we not feel comfortable? Are we not entitled to say "—soul, thou hast much goods laid up for many years—eat, drink and take thine ease"? Has not Professor Thomas Nixon Carver of Harvard solemnly told us that, by and large, a man is worth to the world about what he is paid, a dictum which James Truslow Adams suggests must bring infinite satisfaction to the owner of a cigar store chain, as he realizes of how much greater value he is to mankind than a Keats, an Abraham Lincoln, or a Jesus of Nazareth?

The difficulty is of course, that many of the most utterly satisfying goods of life, the goods that give dignity to life and make it worth the living, cannot be captured by any statistical tables at all. I was reared, for instance, in a small town in Ohio, where, from our front porch we looked off over a valley, through which flowed a little stream, lined on either side with willows and sycamores.

On the far side of the valley were the hills. Some of the most precious and meaningful moments of my boyhood were spent in the evening on the steps of that front porch, looking out on the far hills and listening to the crickets and the frogs. The thoughts of youth were long, long thoughts.

But those who sit on that porch today will not see what that boy saw twenty-five years ago, and probably they will not think the thoughts which came into his mind. For a gigantic billboard, all electric lighted, is now across the road from the old home, a billboard that advertises the wares of a department store in the neighboring city. Now that billboard, with its blazing lights which turn night into day, undoubtedly serves to break down the sales resistance on the part of many passers-by, and some statistician somewhere may be able to figure out the cash value of the commercial gains for which it is responsible. But there are losses that this statistician will never figure in. The twilight haze on the far horizon—the infinite tenderness of the evening sky—the soft colors of gathering night—the daily wooing of the heart by the call of the eternal stars, the hush of the soul as one looked out on the majesty of the heavens, and the long, long thoughts of a boy who sat in rapt wonder, drinking it all in—these are gone. Have they been adequately replaced by a glaring advertisement of clothes and shoes? Did not one ask of yore "Is not the life more than meat and the body than raiment"?

And is not the very speed of our modern life in some of its aspects an effort to compensate for our spiritual losses? Is not speed, itself, an anodyne for dullness? It was not a cynic, but a great believer in America and in his own time, the late Arthur Gleason, who warned us that "There is no swifter motion than walking, to the

heart of happiness—no shorter route to the very home of peace than a quiet country road.”

The manipulative mood, the highly specialized vocations, the impersonal relationships, the commercialization of success, the hectic, driven life, dispersed among a myriad of interests to each of which we give only a small portion of ourselves, these are some of the consequences of the machine age of which the leaders of religion must take account. It is not a clergyman but an educator, Professor J. K. Hart of the University of Wisconsin, who tells us that “These social distractions of the modern world are producing the most disorganized personalities the world has ever known.”

Now when we try to face this situation as a whole with its immensity beyond the grasp of any individual, do you think that it is to be wondered at, that this condition of disorganization should have affected those of us who are religious leaders as well as the rank and file? Certainly we have had a tremendous amount of “Lo here” and “Lo there” among the prophets of the Kingdom. We have had those who have daily invited us to the sophisticated futility of living purposeful lives in a purposeless world. We have had those who have urged upon us emancipation from religious authority, but the very gentlemen who thus exhort us feel insecure in their own position until John Dewey or some other oracle has spoken. We have had spiritual dietitians, who have so warned us against the dangers of being poisoned by superstition in partaking of the food of Faith that we have all meanwhile been in danger of dying from spiritual anemia or starvation. We have been told we should be open-minded by those whose minds are closed to everything but the latest novelty of philosophy or technique. We have had questioners whose questionnaires have been mainly an escape from the neces-

sity of answering any question whether old or new. We have been so eager to learn the new things that nobody has ever known that we have forgotten the old things that everybody has always known. We have mistaken dilettantism for intelligence, smartness for insight, change for progress and the undisciplined living of bewildered and confused men and women for moral and spiritual freedom.

It is very easy, accordingly, to frame an indictment of religion in our time, which makes it seem mere disorganization and chaos. Fundamentally, I do not believe that the situation is as chaotic as it appears. In any situation, where as many factors are seeking rapid adjustment as are present in the changing religion of our world today surface indications are likely to be deceptive. I shall never forget, for instance, a night, north of Toul in France, in September, 1918, preceding the attack on the St. Mihiel salient. I was driving an old Ford, or rather hoping that I would have a chance to drive one, for the fact was that I spent most of the night camping in fence corners, waiting while hundreds of trucks went by, which were transporting an entire division into the front line. At the same time another division was marching out of the line for refitting. Trucks were constantly slithering off from the soft roads into the ditches. Equipment and tired men were scattered everywhere; everyone was driving without lights and there were collisions galore, while the air was filled with the choicest varieties of that profanity with which the army was ingeniously prolific. The chaos was indescribable. And yet—in it all—a great attack was being prepared—an army was moving along to victory.

So I feel about the tremendous readjustment of religion in our time. Old ideas have had to come out of the

line of attack for refitting and revaluation, just as the old division of which I spoke. New ideas have come to the front and will be tried out against the enemy, and some of them will come out of the battle the worse for wear. A generation from now, men will probably be using in a different form, some of the ideas which we have rejected, as well as novel ideas and methods of which we have not yet heard. For a vital religion moves somewhat like an army in battle, with a vast deal of chaos in its activities but with a definite trend ahead.

Amid all these changes, I believe that it is possible to discern certain trends which indicate that we are moving toward a new order rather than toward deepening confusion. I see signs of that order in the increasing cooperation of religious forces with science, in every phase of religion where the technique of science is important. I see conservatives in religion who are becoming more truly conservative as they seek to separate the wheat from the chaff, the living from the out-grown elements in our religious tradition. I see liberals becoming more truly liberal, in their increasing willingness to acknowledge that a man can be conservative in religion and also intelligent. I see the deepening concern for the individual in our educational procedure. I see a growing interest in scientific circles in synthetic views of life, and the passing of the old contentment with fact finding and specialized research, as guarantees of progress in themselves. I see the disillusionment of freedom and mere skepticism as evidenced by Lippman's *A Preface to Morals* and similar works. I see the movement towards inter-racial and inter-denominational fellowships. I see our greatest publishing houses establishing departments for the publication of religious books, because they have learned that more religious books are sold today than the books of any other classification

except fiction. I see the Christian Church acknowledged by such statesmen as Ramsay MacDonald as the most powerful single agency in the world working for international peace. And in spite of all the revolutionary changes of our machine culture, which have relegated stores of occupations to the scrap heap, destroyed thousands of individual businesses, and thrown millions of men out of employment, I see the Christian Church dependent though it is on the voluntary support of multitudes of humble individuals continuing along with sustained vigor, witnessing to the depths and the permanence of the human needs which her service helps to satisfy.

As far as the future of organized religion is concerned, everything depends on whether the leaders see their task in this modern world and perform it. What is their task? Or rather, what is the task of the institution which they serve? Let us try to state it in a word!

The business of the religious institution is to help men to see and to realize the highest possibilities of their lives. "I came that you might have life, and have it abundantly."

Another way of stating it would be to declare that the business of the church and its great auxiliary organizations is to help men to see and to realize God's purpose in the world.

There is no conflict between these two statements, for men will neither see nor realize the possibilities of their lives, unless they see them in the perspective of a cause that is greater than themselves. And the greatest of all causes, is the cause of the Divine Life, which is with us and yet ever beyond us, in whose service alone, the lives of men realize peace, freedom and fulfillment.

In the perspective of God's purpose for men, a purpose revealed supremely in the work and personality of Jesus, it is the business of the religious institution to help men

develop a program of living, in which they will be able to realize the possibilities of their lives.

On the specifically institutional side, it is the business of organized religion to provide such facilities and activities for the realization of the life program of men, as society at large is neglecting to provide.

A vision of the highest possibilities of human life, and of a divine cause in which alone the lives of men find fulfillment, a vision experienced through services of worship, the inspiration of great personalities, the intercourse of intimate groups and fellowship in a common cause; life programs, covering all of the phases and stages of our experience, to be developed by the myriad processes of expert guidance, group thinking, the applications of science, the moods and the technique of art; equipment and activities covering neglected areas of life to be justified by their pioneering quality, or by the standards which they create, favorable to religious life programs; these seem to constitute the primary responsibilities of organized religion in the modern world.

Where is there a task more challenging or more essential to the life of the modern world? For certain it is that men cannot live greatly without a cause, nor can they live effectively without that inner harmony which only a unified purpose can provide. And if the confusion of our time appalls us, then the very dismay of our own hearts ought to be unmistakable evidence of the depth of the contemporary need of a great religion which can remove this fear from us and fill us with confidence and hope.

Gentlemen of the Young Men's Christian Association, you represent the brains, the resources, the leadership, the life of the Christian Church, focussed upon the task of helping men and boys to build a program of Christian living in this modern world. Your difficulties are great, but

your resources are greater still. They are the inexhaustible resources of God's purpose and love for the world which He has revealed to us in Christ. God give you the faith that can release these resources in your lives, that without fear you may accept the challenge of your time, to live dangerously, to rejoice in difficulty, to be hopeful in defeat, and to be humble in triumph.

III

THE PROBLEM OF LEISURE IN MODERN LIFE

HENRY M. BUSCH

EVER since the days of Heraclitus, the philosopher of Ephesus, thoughtful men have been impressed with the fact of change in the universe. Heraclitus' famous phrase, "You cannot step twice into the same rivers, for other and yet other waters are ever flowing on," summed up 500 years before Christ a truth which modern social science is re-emphasizing today. The psychologist not only emphasizes the changing content of mental and emotional life but he points out that present behavior is determined by all that has gone before and also that future behavior may with a measure of dependability be predicted if one knows the stream of past experience and the direction of present behavior.

Likewise, the sociologist stresses the fact that society is ever in flux and that the present can only be understood adequately if one knows the history of society. The sociologist shares with all careful social scientists a reasonable skepticism about his ability to predict the future. But he knows that if he is to attempt prediction at all it must be on the basis of detailed knowledge of as many currents of past and present activity as he can study.

You will observe two points in our assumption. The first is that change is characteristic of life. The second is that despite the fact of change there is a fundamental consistency in human behavior, both individual and social, which is responsible for the fact that present conduct

resembles in the outline of its pattern, that out of which it grew. The fact of change makes it essential that an institution dealing with people seek to understand what is going on, and the fact of consistency of human behavior gives us some encouragement that we can estimate trends in human activity.

However, even if the Young Men's Christian Association were to command the expert skills necessary to an understanding of what has happened and what might happen, it would still be faced with the necessity of making a choice as to what to do about the facts revealed. At least three attitudes are possible: the Association should adopt a policy of complete adaptation to the desires of men in the new age, even to giving up its historic emphasis on its mission to help men to live a life full and abundant. It could, on the other hand, insist on a rigid adherence to a creed and form and method that would be unchanged from age to age. Acceptance of the first alternative would make of the Association a service agency of a high grade but not essentially different in philosophy from a chain store or a hotel. Acceptance of the second method would testify to the Association's serious acceptance of its role as a spiritual leader, but the student of social history may be pardoned if he expresses some doubts as to the ability of an unchanging institution to survive, to say nothing of influencing human behavior. The third alternative is implied in the discussion which follows.

I take it that the Young Men's Christian Association regards itself as a service agency which seeks to exercise moral and spiritual leadership, not by the sheer weight of authority and dogma, but by the depth of its insight into spiritual truth, its understanding of the life about it and the effect of social life on individual men, and its per-

fectured techniques for meeting men and boys at the point of their needs and interests and helping them to enrich their experience. An organization committed to such a purpose must have an abiding faith in the principle that "he who would be greatest among you shall be the servant of all." It must likewise be convinced that new times bring new needs and challenges and that the task of leadership is the task of conserving, interpreting, adapting, discovering and inventing. The highly accelerated social change which characterizes our day is largely the result of discovery and invention in the physical world. If we are to help men to find unity and satisfaction in life despite the dispersive, disintegrating and thwarting forces of present life, we must develop in ourselves the habits of mind which lead to social discovery and social invention. That the American public vaguely recognizes its need for the application of the painstaking methods of science to social life is evidenced in its respect for the opinions of the engineer. There may be a significance more deeply psychological and philosophical than political in the elevation of an eminently successful engineer to the chief elective position in our country.

If our analysis of the need for social discovery, social adaptation and social invention is correct, then one of the most significant aspects of the Y M C A movement today may well be its emphasis on research, as exemplified by the research activities of the National Council, the National Y M C A Research Conference, the work of the Association schools, including the summer schools, and the studies carried on by constituent groups of the Employed Officers' Association.

It is with the hope of suggesting methods of approach to our problem of the place of the Young Men's Christian Association in the changing world that I shall attempt to

outline the attitudes which, in my judgment, characterize the men with whom we deal. I shall quite consciously pass the question as to whether changes in machines and institutions result in changed individual attitudes or whether individuals deliberately create machines, organizations and institutions as a means of realizing social plans and ideals. I can merely express a personal conviction that the sociological world inclines to the belief that social change in effect is largely impersonal and without comprehensive social direction. At the same time the sociologist holds to a belief in the increasing possibilities of social planning and social control.

I do not believe that sweeping generalizations, that will prove universally true, can be made as to the characteristics of men. I merely adopt this method as a means of focussing thought upon some recognizable factors in modern life which leave their imprint upon the mentality of individuals.

We may assume that the outstanding social fact of the past decade has been the rise and dominance of the cities. We are beginning to learn some of the findings of the 1930 census and uniformly the advance information seems to indicate the growth of cities and the decreased numerical importance of rural populations.

Even a decade ago the U. S. census showed 66 millions of people in the cities and 52 millions in the country areas. Since that time, however, the lines of urban influence have been practically completed through the almost universal spread of automobiles, hard roads, talking pictures and radios, chain stores and cheap periodicals with circulation in the millions. The city mind is therefore eventually the source of ideas, influences and standards for the entire nation. Men who come from the rural areas can testify to the strength of the influence of the city.

Defenders and critics of the city are both agreed that the most easily recognized urban attitude is that of impersonality. The city dweller is charged with being cold and distant. Those who understand the city man answer that he is fundamentally friendly and sociable but explain his apparent impersonality as a protection of privacy in the close contiguity of people. The very impersonality of city life with its varied and rapidly changing relationships gives to the individual a highly prized freedom of choice usually lacking in small town and rural life. Freed from the surveillance of his neighbors, and on every hand in contact with people whose ways of life differ from his own, the city dweller develops tolerance. His tolerance may not be an intellectual formulation, but rather an habitual mode of life. In any case, to some degree it results in an eclectic attitude which in its extreme form adopts as its motto "I'll try anything once." People who live by such a formula are quite likely to look for things to try at least once. Needless to say such people do not ordinarily develop intense loyalties to specific institutions. They develop cafeteria habits of selecting their activities where they think they can get the most for their investment of time and money. Even the conservative urbanite who retains certain basic loyalties to people and institutions nevertheless adopts in most of his relationships the principle of giving his support to the agency that serves him best. When the quality of the service decreases or when a competitor offers more to the public he changes his affiliation about as easily as he changes his collar.

Sophistication, either real or assumed, inevitably marks the man who has freedom of choice and a wide variety of experiences from which to choose. This quality becomes accentuated in a society such as ours when commercializa-

tion and specialization offer to the public at moderate cost performance of services on an expert basis.

The man, or even the boy, who can see a "first-run" talking picture and a strong supporting unit show in a comfortably appointed theatre for 25 or 50 cents is not likely to wax enthusiastic over a showing of movies in a Y M C A lobby. Is it surprising then, that the man who is enthusiastic about the handball, swimming and other physical advantages of the Association so often shuns lectures and discussions at the Y? The public has come to expect expert service from the physical department and to seek high-grade entertainment, discussion and instruction outside of the Y. We are not here assuming that the public is always right nor that commercial agencies necessarily offer service of genuine quality. For despite the sophistication of the city man he is enormously gullible and suggestible. The proper amount of ballyhoo and clever certification will result in his accepting anything from a cigarette to a vaudeville headliner. For the city dweller has essentially a Main Street mind. He has escaped from the prying curiosity of intimate acquaintances but he accepts quite readily those things on which the members of the great impersonal horde set their tacit approval. It would be easier to induce many a city sophisticate to break half of the Ten Commandments than to get him to wear a straw hat before May 15, or after the middle of September. He craves social approval and approval comes from the crowd. *Vox populi, vox dei*. Even though the demands of social life may prove senseless and the pace set for securing the things needful for social approval prove so gruelling as to rob life of its joys many a man says of his god, *Vulgus*, "Though He slay me, yet will I trust in Him."

The Y M C A can enormously increase its effectiveness

if it ever comes to a full appreciation of the fact that despite their air of independence and worldly wisdom large numbers of our modern men are the victims of emotional thwarting. They possess a gnawing sense of personal inadequacy which leads them to adopt all sorts of defensive masks from apparent indifference to people, to the devices of the "wise-guy." Not all of the swagger and swank of city men is due to poise. Much of it is sham—a psychological defense for weaknesses one doesn't often admit even to one's self.

Our civilization prides itself on providing a higher standard of living than has ever been known since the dawn of history. Yet the very efficiency of modern production is based on extreme subdivision of labor and repetitive tasks that depersonalize the individuals who perform them. No man who has learned in one week how to punch out an automobile part, and who goes on doing his task in the same way week in and week out can for long convince himself that he is vocationally significant. When we add to the picture the low wages at which the majority of our people work we have another possible factor which leads men to seek emotional compensation. But by far the worst factor in the economic complex is the menace of unemployment. Here is a calamity from which a man can no longer protect himself by fidelity to his employer or skill in his work. Nor can he ordinarily lay up a reserve adequate for the rainy day. Mr. Hoover told us four years ago that the average American wage was \$1,285. Now the National Bureau of Economic Research informs us that the average annual earnings of wage earners in 1927 was \$1,385. Contrasted with a family budget requiring in excess of \$2,000 for a minimum standard of comfort we can appreciate why American workmen are not able to save for emergencies. In many occupations a

man crosses the employment deadline at forty-five years of age. As he approaches forty-five he is in mortal terror with each wave of unemployment lest he be laid off, never to regain his job again. This picture of the economic aspect of life isn't pretty but in so far as it is truthful it helps us to understand a comparatively new component in American character: the sense of insecurity. We may criticize the ethics of those millions of people who gambled on the stock market and were caught in the crash, but America seems increasingly to be adopting the slogan of the California mining town, "One lucky investment beats a lifetime of toil." Even business men, especially small retailers, are showing fear reactions to the threats of mergers and chain stores. To millions of people the get-rich-quick scheme seems to be the only possible solution—hence the recent orgy of stock gambling.

What these things mean to a movement like the Y M C A is a matter for personal interpretation. I am inclined to think that in some respects we shall get our cues from the practices of the commercial world. People who deal with human nature in the salesman-customer relationship attempt to enhance the self-esteem of the customer. Courteous salespeople, theatre ushers and waiters are those who build good will and increase business. The most routinized and depersonalized machine attendant is shown a degree of consideration which heightens his sense of self-importance and makes him favorable to repeating the experience. The Association can train its secretaries to approach men on a basis of friendly considerateness, without condescension or back-slapping familiarity.

It will probably discover that men respond by presenting hitherto undreamed of opportunities for personal counseling service and other types of help. In one Association a study of a sampling of opinions of the senior

membership leads us to believe that a thousand men are confronted with problems on which they desire aid. Because modern men are used to professional service it would seem inevitable that they will demand of the Association that its services be expert. A grave danger in offering personal counsel is the danger of intruding when help would be resented. Genuine expertness includes a safeguard against this error, for the expert ordinarily responds to a call upon his services rather than seeking to promote their widespread distribution.

At least three recent studies of the interests of Association members indicated that interest in vocation and economic adjustment far outshadowed all other interests. Whether this interest is due to the reputed American philosophy of getting on in the world or whether it rises from the deep-lying sense of insecurity is a question. In any case, as a personal service agency the Y M C A can through its counseling, placement and educational services aid in the adjustment of individuals to economic life. Such a function was always possible for the Association.

Today, however, we have passed from an era of rugged individualism, in which no man is his brother's keeper, to an era of corporateness in which "no man liveth unto himself" and, because of world linkages and world wars, "no man dieth unto himself."

The basic social and economic problems which have their end results in the lives of individual men, will not be solved by individual ambition and success. When in the city of Toledo one industrial plant lays off thirty-two thousand out of thirty-six thousand men, it would take a hardy philosopher to maintain that one man was taken and the other left on any comprehensive basis of individual merit. When, in the richest country in the world, not a single major industry pays an annual wage sufficient

to meet a reasonable family budget who will say that at least twenty millions of wage earners can be materially advanced as a result of individual initiative.

I doubt whether the Y M C A has ever fully faced the economic implications of a philosophy which holds that men should have life and have it more abundantly. I also doubt whether the Y M C A has ever convinced the millions of wage earners that it is really interested in fundamental issues of hours and conditions of work and wages.

Perhaps it is well that the Association is not avowedly partisan. But in the new age, especially with the growth of a method of group inquiry and discussion the Y M C A will have to demonstrate its willingness to give consideration to all aspects of complicated problems. Only so can it command the respect of honest students of social problems.

Our social life is a web of paradoxes and it is to be expected that the attitudes of modern men should likewise be paradoxical. We have said that the city man is impersonal, yet he responds to the personal appeal and warms to friendship which he is convinced is uncalculating. The routine worker, whether in office, store or shop, is depersonalized yet he craves a sense of psychological unity and importance, often achieving these vicariously through the romances of stage, screen and printed story, or by psychological compensation manifested in snappy clothes, pose and swagger. The sophistication of the urbanite may be a veneer resulting from a complex mass of variegated experience. Down deep in his nature, we have reason to think the ordinary city man is gullible and superficially curious. Handicapped by low income the urbanite may live in a poor neighborhood amid conditions so drab that the soul is starved and even the desire to create living conditions of dignity and beauty atrophies. Nevertheless this

same individual is in daily contact with public and semi-public institutions, such as theatres, restaurants, shops, terminals and hotels, in which every effort is made to incorporate into buildings and furnishings comfort and good taste. There is even some evidence that the public is improving the character of its home furnishings as a result of education in home economics and the patterns suggested by movies and advertisements. It seems reasonably certain that the Y M C A will have to offer physical accommodations that meet the public expectation as created by other public agencies.

It is well to note at this point that these other agencies have already created or been adapted to a demand for activities in which men and women can participate together. Furthermore, they fit readily into a developing tendency for people to pair off for leisure time activities and even to engage in activities solitarily. The challenge to the Association would seem to be to experiment judiciously with activities in which men and women may participate with less formality and less advance planning than now characterizes our occasional mixed activities. By this I am not suggesting closer cooperation with the Y W C A in occasional parties, but something more fundamental; something as far-reaching as the programs of the Allerton Houses, private swimming pools, public community centers or the Hotel Shelton in New York. Such a program would not preclude activities for men only, but careful experimentation would demonstrate whether our exclusive selection of a male basis of work and our adherence to it is in accordance with social interest or is merely the hang-over of an arrangement that was suited to a Victorian period but is now out-moded.

The issues of the problem of men and women are deeper than the single issue of whether or not the Asso-

ciation can make mixed activities succeed. No fact in modern life is more significant than the freedom of women and their demands for satisfying activity. Whether this freedom comes to the working woman as a result of economic independence or to the home-maker as a result of simplified and mechanized housekeeping methods, the problem of women's use of leisure time has its reflex results in the lives of men. No man can live a full and abundant life who is deprived of the companionship of happy, intelligent women. Nor can a man find fulfillment of spirit if his wife is bored and irritable, finding her outlets in the inane activities of a bridge club or a gossip group. Again we confront a paradox: men and women are constantly thrown in each other's company in business life, they are increasingly utilizing leisure time together, but there appears to be developing a sex antagonism which in part is rooted in economic competition and in part results from the frustration of meaningless domestic life. In this area lies a challenge to the Association to do the most vigorous thinking of which it is capable. The problems in this area are likely to become more acute as leisure time increases due to the shortened working day.

At present, I believe, there is a tendency to overestimate the amount of unscheduled leisure time which city people have available. A recent study of this problem in a nearby industrial city revealed the fact that a majority of the 300 or more adults interviewed had very little time available for additional activities. It is significant that the majority of the people in large cities spend from an hour to two hours daily on the transportation lines, as Stuart Chase puts it "being pumped from places where they'd rather not live to places where they'd rather not work." We know that cities are growing at the peripheries and becoming residentially hollow at the centers. The Association build-

ing in the heart of the city that has good equipment and fine leadership and can offer noon gym classes, late afternoon and early evening classes and groups need not fear the loss of clientele because residential districts have receded.

Three new factors operate in favor of the impressive central building. Firstly, rapid transit seems destined to improve, even though now traffic appears to be strangling the cities to death; Secondly, the popularization of science with its applications to health, and the growth of the Arrow collar ideal combine with the real need for physical efficiency to cause people to respond to physical education. The need for intellectual and social efficiency is likewise operating to swell the numbers engaged in Association activities other than the physical. The third factor is the thoroughly modern practice of squeezing as many different experiences into the day as possible. The increased practice of frequenting the downtown sections for amusement and education should develop an increased use of central Association buildings.

We have alluded to activities other than physical activities which should find a response from the public if directed by competent leaders. What these activities might prove to be is not solely dependent upon the impersonal forces of circumstances. Here the Association can determine whether its policy is to be one of drift or mastery. The machine age appears to be depriving people of any sense of power as creative agencies, particularly in relation to complete tasks. A psychologist might have predicted that the reaction would be in favor of active, creative enterprises in leisure time. As a matter of fact we know that the majority of Americans take their recreation sitting down. Bridge, the radio, the movies and professional athletics all bear witness. And yet modern men are

both curious as to mechanical matters and apparently responsive to opportunities to do constructive things. The Board of Education of the London County Council experimented with traditional schemes of adult education, only to encounter the usual meager results. Then an unknown genius proposed to open hobby centers where men could come for advice and instruction and where they could find tools and machines, chemicals and other materials with which to work. Instruction was to be individual and reading was to be suggested only as asked for and in relation to the hobby pursued. The scheme found instant approval by the public and it was broadened to include activities for women. Today such centers exist by the hundreds and the broadening scope of the work exceeds the council's ability to finance. Is there in such an experience a suggestion for a new type of adult education in the Y M C A? Is it possible that clubs, not classes, in auto-mechanics, wood and metal work, chemistry and the plastic arts might supplement physical department activities, discussion groups and the formal courses of the educational department?

Leisure time is increasing. In leisure time man escapes the unrelenting demands of his job and the drive to be merely efficient. The Association can help men so to utilize their free time that strong vibrant bodies, active minds and disciplined emotions become instrumentalities for creating things, ideals and relationships which are good, beautiful and true. Such an ideal as a formative influence in the work of the Young Men's Christian Association would progressively re-interpret, in the midst of social change, the central Christian ideal of life, full and abundant.

IV

THE CHANGING CHALLENGE OF EDUCATION

GOODWIN B. WATSON

EDUCATION is a word of many moods. It does different things to different people. To some it suggests the mingled odors of chalk and children in the old school they used to know. They realize in a vague sort of way that schools aren't what they used to be, but their emotions around "teacher" and "textbook" are still the dry and dusty notions of the cartoonist. Such education reeks of rigidity and the three R's.

To others, education suggests intellectualism, the high-brow, Ph.D.'s and such nonsense. They like to contrast education, which they think of as a matter of the cool head, with religion which suggests to them the warm heart. Quite properly they prefer the grandeur of simple living to a sophistication which is offensively verbal.

For another group of Y M C A secretaries I suspect that education connotes a supplementary and often competing institution. It has superintendents, principals, supervisors, departments, research and regulations, all tangled in what appears like red-tape. It demands taxes from adults and time from children. It is expanding. It must be watched. It may endanger us.

These three false pictures of education I have set up in the hope that we can avoid them. I invite you to think with me, this morning, about education as a gigantic spiritual enterprise, the most daring and sacred movement in civilization. Education is the attempt to fashion a world

nearer heart's desire. All of us are saying to youth through homes, churches, schools, plays, museums, industry, law and leisure: "Here is the best we have attained." Education is our collective confession of failures, the embodiment of our hope for a generation wiser than we have been.

In that sense we all aspire to be educators. The schools, about which I have written in our conference book, *The Y M C A and the Changing World*, are only a part of education. It is through schools that you and I and all of us tax ourselves to help our children learn by the mistakes and successes of the past, how to live together. The schools then, are not formidable outside forces. They are ourselves doing cooperatively our best for youth.

In the little volume referred to, I have set out seven aspects of progress in public education:

1. We note the enormous expansion of education beyond the grammar school. High schools multiplied 5 to 1, colleges 20 to 1, since 1890. The expansion is not merely in numbers, but includes new responsibilities assigned to schools for improving home life, producing vocational efficiency, developing health, character, civic ideals, reverence, temperance, law observance, thrift, safety, fire prevention, tooth brushing and international accord.

2. Equalization of opportunity represents an administrative practice which challenges any professedly Christian agency. How would this conference react to the suggestion that a fifth of every membership fee be used as a direct contribution, through state or national agencies, to local work in centers where men and boys are in need but where they are not able to finance a good program. That is precisely what is going on in public schools. That is the way in which the strong, with no fuss or furore, are bearing the burdens of the weak.

3. Research is so prominent a factor in recent educational progress that it stood next on the list. Research is helping us discover more efficient ways of working. Thanks to research the average child can now learn the minimum essential techniques of reading, writing, arithmetic and speech in less than a fifth of his school time. Eighty per cent is free for enrichment and character building. Much of routine has been eliminated by the invention of mechanical devices which free the teacher for personal contributions. Research has helped us find how to teach and what to teach. Perhaps research will some day render a similar service to the Association movement. Indeed many of the present findings are distinctly applicable. All educators, in school and out, may use Hockett's analysis of the basic social problems of American life. We don't need to guess blindly. Our task may be large, but it is definite. Here are a few of the 396 problems selected by pioneer thinkers as matters which young citizens must face. It would be interesting to use this as a check list to see how complete the program of a Young Man's Club may be.

- (1) Developing an enlightened and effective public opinion.
- (2) Lessening control by big owners, our financial autocracy.
- (3) Developing research and science.
- (4) Securing absolute justice for all, rich or poor, black or white.
- (5) Safeguarding civil liberties and individual or minority rights.
- (6) Securing service instead of profit motives in business.
- (7) Making constitution and law more responsive to social change.
- (8) Giving fixed tenure, doing away with unemployment.
- (9) Reducing advertising to a minimum.
- (10) Organizing industry democratically, freeing workers to give full energy to their work, abolishing the dull-

ness and monotony and exploitation of some industries.

- (11) Extending provision of free goods and service by state.
- (12) Abolition or limitation of the inheritance of wealth.
- (13) Elimination of race and class prejudice.
- (14) Promoting the free, vigorous, critical, open-minded approach to social problems.
- (15) Elimination of war and imperialism, raising the tone of international morality.

4. While we cannot exaggerate our debt to research, education seems to be aware today as it has not been for twenty years, that finding facts is no substitute for thinking.

Four trends appear both in theoretical writing and among examples of the best present practice. One is from thinking of education as made up by adding together indiscreet hunks of learning toward thinking of education as an integral experience, every aspect of which must grow out of and into the rest. With Whitehead we recognize that "a merely well-informed man may be the greatest bore on God's earth." Not even the time-worn divisions into development of body, mind and spirit are sanctioned. The attempt to work in any of these areas without regard for the others is self-defeating. "Not soul helps body less than body soul."

A second trend is from thinking of education as preparation for a life which will begin at some later date and be lived outside the school room, toward thinking of education as life here and now. There are many reasons for this. One is that we forget so rapidly it is inefficient to prepare for remote situations. Another is that the future is essentially unpredictable. He who is prepared by one man's guess may be ill-prepared by another's, and both prophets are likely to be shown to have only a distorted picture of what life will really be like a generation hence.

Still another factor is that maturity is uncertain. "Disease and accidents make short work of even the most prosperous persons," says Stevenson, and goes on to add a word about the imprudence of "giving up youth with all its admirable pleasures in the hope of a better quality of gruel in a more than problematic, nay, more than improbable old age." But the basic reason for the emphasis upon living an abundant life in the present is the faith that the habits of mind and action which make the most of the world here and now are precisely the habits which will be of most value in creative interaction with whatever the future may bring.

This leads to a third trend in the philosophy of education. We are concerned less and less with a static tradition to be handed on to youth in polished perfection, more and more with an attempt to improve upon the best the past has known. Not "merchants of dead yesterdays," but "guides unto unborn tomorrows!" It is recognized that the world does not become better through inertia or the blind forces of change. Only as education discovers and embodies within itself a creative enzyme dare we hope that our changing civilization will be a growing civilization. This is religion, pure and undefiled. It is the Holy Spirit at work in the building of the Kingdom of God.

The fourth trend we observe is from the attempt to focus education upon one limited goal or objective toward an inclusive policy embodying many values. Our civilization in the United States, thanks perhaps to our melting pot tradition, looks like chaos to many a neatly ordered European mind. Our hierarchy of ends is not well defined. The figure at the top is constantly changing. We seem to have substituted a ferris-wheel for a pyramid. But that may be our greatest contribution. Our values in education and religion do not move in one dimension,

along a narrow path to a single goal. Rather we press out as an irregularly expanding sphere toward whatever good lies beyond our present state. What any portion of humanity has struggled toward and found good, we would keep. We think in aims that exclude nothing but exclusiveness.

It is a temptation to spend the whole hour upon these philosophies. Their weakness and defense, their significance for the Association I must leave to your later thinking. The fifth point I reported in the brief survey of our changing education was the contribution being made in the psychology of individual adjustment. New professions have entered the school: psychologist, psychiatrist, and visiting teacher. Once when a boy lied we felt we understood the case. The trouble with him was that he was a liar. Perhaps we told him the story of Ananias and Sapphira on Sunday. But now we seek a multitude of contributing factors. Is he lying to escape from an intolerable situation? Does he get a sense of hero martyrdom out of protecting another? Is he expressing a resentment because parents lied to him about sex matters? Is he compensating for a serious feeling of inferiority due to high standards? Is he seeking attention from younger boys? Has he the basic feeling that everyone is his enemy and no one he knows is entitled to the truth? Is he given to short-cuts, childish evasions, unwillingness to pay the high prices of good things? Or does he perhaps just enjoy starting something and lack any other handy techniques?

If a boy were backward in school we used to put on the screws and make him buckle down to study. Now we must recognize that the factor of difference in native endowment is so significant that on the whole people who get the best grades study least, while those who nearly fail study hardest. We recognize that the IQ expresses only a small part of the important capacities and interests

of individuals which must be taken into account in planning education. We work with the backward pupil to discover his assets in dealing with objects and people as well as with words, we help him in reading habits, study technique, attitude toward school, teacher, classmates and subject-matter, arranging for him opportunities to succeed at important tasks of increasing difficulty.

A sixth emphasis in the survey was upon the rising standard of personnel in the schools. Minimum requirements beyond high school may be four or five years, and with the present over-supply are likely to continue upward. Better devices for selecting teachers are being tried out. Almost a third of the entire profession may be found each summer in summer school work, keeping up to date on the best that is known. No other profession makes a comparable showing at adult education within its own ranks.

Finally the chapter we have been reviewing called attention to this expanding field of adult education. The schools have been dealing with it more largely as academic or vocational training. But libraries, clubs, lodges, organizations like the Foreign Policy Association, theatres, the radio, churches, newspapers: these are the real agents of adult education. We will return to stress again, later, the significance of this fact.

Now I am aware that in reporting these seven trends I have picked the more promising emphases. There is much that is dismaying in any realistic description of public education. Thousands of classrooms are petty tyrannies. Literally millions of hours of adolescent life are made miserable with the geometry grind and the Latin hoax. Other subjects, not quite so bad, but still less valuable than would warrant a required place in education, still clutter up the academic scene. One is tempted at times to think

of the average high school or college as a haphazard collection of ineffective devices for inducing purposeless students to acquire a smattering of academic futilities.

Let us turn, however, to the picture of education as it might be. With a certain scientific loyalty we have reported things as they are. Now let us claim the artist's privilege to paint the thing as he sees it. I see schools on the elementary, secondary and college level, dispensing with the self-perpetuating subject-matter divisions, and adopting a truly functional organization. Each pupil works at the tasks that are of value to him. No two need work at exactly the same projects. Each pupil or group of pupils may work at his or their own rate. Slow ones are not dragged through enterprises half understood, quick workers may not loaf while others catch up. From time to time each pupil sits down with an advisor who knows him well, to plan out a program of individual and group work in the following six departments:

The first department suggested is the Department of Health. It will offer to its students opportunities to contribute to physical and mental life both for themselves and for their communities. The units within the department will not be courses of the traditional sort but rather "project enterprises." These project enterprises may take a relatively short time. Learning what to do for sunburn might be adequately covered by an hour or two of study. A project enterprise like bringing weight up to normal might occupy a year or more although it could not readily fit into assigned hours. It is proposed that for each of the units within each department there be prepared a little pamphlet guide. This would state the problem and give suggestions to the student for carrying on his activity in reaching a working solution. It might contain references and helpful reading material. It might suggest steps nec-

essay for organizing group study of the problem. It might offer the experience of former students who have carried out a project in this field. It would put in print for students' continual reference the explanations that teachers might otherwise have to make over and over again. The pamphlet unit would be written for the student. It should be as nearly as possible self-teaching. Within each department of the curriculum there might be literally hundreds of such pamphlet units. These would afford a kind of library of possibilities within which each student might make up his own program of college life.

In the Department of Health there might be units upon improving posture, diet for improving health as well as complexion, units upon discovering when a cold is contagious, learning how to relax, developing endurance for athletic participation, or learning how to sleep so that one feels rested in the morning. Much of what is offered in courses in medicine might be made available to college students who were especially interested. Almost every student has some physical disorders within himself or his family which give him worry from time to time, and about which he is ordinarily almost completely ignorant. Certainly the department should include units which would help students differentiate between quacks and experts in matters of health.

Not only physical health but mental health would have to be considered in this curriculum. The control of temper, getting over the blues, finding out why one is shy and how to get over self-consciousness would be widely needed experiences. Some study might be given to likes and dislikes among people so that the student is not a victim of supposed intuition in judging his associates. There is the problem of suicide about which almost every student has thought more or less seriously at some time or other.

Many students need help in thinking about problems of sex, some to get it out of dark corners, others to keep it out of the show window.

Many projects might relate themselves to the health of the community as a whole rather than merely to individual needs. Some students might study the bacterial content of their ice-cream supply; others might study the drinking water or swimming water. In some communities the smoke nuisance demands attention. In most communities the spread of contagious diseases causes unnecessary loss. The student who goes from the college environment out into the small town life may need help also in understanding the prejudices and social neuroses of the environment into which he goes. Some units in this field might take him from the study of the normal to the community treatment of queer people, persons mentally deficient, delinquent, insane.

The second major department might be the department of home participation. In it would be found hundreds of projects having a bearing upon the enrichment of the student's life as a home-maker. Among the immediate problems might be getting along with parents. Some students need to release themselves from the silver cord of mother-love; others in a third reaction against home domination are hurting themselves and those whom they really love. Of course the student needs to learn how to be a good friend to persons of the opposite sex; he needs perhaps more than anything else at this period of life to establish normal hetero-sexual interest. Some units might help him look at the problem of marriage in our changing civilization to discover what is happening to it and how he can adjust himself to its present demands. Marriage not only in general but in particular cases, each with its own complicated problems, might form the basis for some of these

projects. Certainly the home life that is made unhappy by unconscious and unnecessary annoyances should be an object of study. One psychologist has listed the several thousand acts which some people do which are particularly tactless and annoying to those with whom they associate. The problem of direct sex relationships and birth control might be considered. Building a house, buying or renting, living in an apartment—each of these demands a special series of judgments. Planning decorations for walls, curtains, rugs, choosing furniture and pictures, might afford extensive applications of art. Learning to make and to use a family budget might help some students. Many boys and girls both, could improve their ability as cooks and caretakers of the household equipment. Students who have studied a great deal of physics are sometimes quite helpless with vacuum cleaners, gas refrigerators, clocks, and even door-bells or faucets. Both men and women looking forward to their own homes need help in planning the life of babies, including units relating not only to physical care but to the more vital aspect, the personality of children.

The third major department might be called the department of purchasing. A highly important part of every individual's existence is made up of his activities as a consumer. He should be able to buy his money's worth in a suit of clothes or a dress. He should know when silk is heavily loaded with tin. He should be able to tell the difference between a good pair of shoes by something else than the price-tag which is now apt to be misleading. Families which now use hard-water soaps could soften it at a sixth of the cost if they used sodium carbonate. People buy Zonite, Listerine and Mercurochrome without any comprehension of the phenol coefficient of an antiseptic. What do the various tooth-pastes so widely advertised

really do for the teeth and the gums? Some of them are shown by research to be clearly harmful. Which of several available laundries is making use of the best laundry methods? If one project unit were prepared for every form of purchase in which some individuals have gotten rather badly "stung" in recent years it would be a long and exhaustive list. In this department, too, might be included matters of personal expenditure. The uses of money, banking, insurance and investment afford numerous complicated problems to individuals not expert in these fields. Ability to make out an income tax report without too much mental strain may be more important than most college examinations suggest. One economist has insisted that no one is educated who does not know how to read index numbers and hence to determine when it is advisable to put money in a bank, to buy cars, furniture, real-estate, to build houses, or to invest in the stock market. He states that reading index numbers is more important than knowing the multiplication table.

The department of vocation will be considered by many the most important of the college offerings. It must help individuals find and prepare for some useful life work. Of course there will be the necessary preliminary survey. This will be a kind of substitute in the complicated two thousand occupations of modern life for the simple trip of observation upon which Benjamin Franklin was taken by his father. A student who can succeed in one occupation can ordinarily succeed equally well in a score or more of other occupations. He needs therefore to find out all he can about himself and about occupations. Some units would help him study his capacities as indicated by tests and by his previous experience. Other units would help him find out about the jobs, the supply and demand of workers, the working conditions, the probable income, the

steps of the vocational ladder, the satisfactions and annoyances in the job and the service rendered. Two young men, one of them an advertising writer, recently confessed that in all of their college education and religious training they had never raised the question of whether their respective forms of life work were really social assets or liabilities.

Students might well in this department give more attention to our whole economic system. Why do we have unemployment? Is it true that the poor get poorer and the rich get richer? Why do we waste by our distribution methods an amount equal to almost a hundred dollars a year for every man, woman and child in the United States? Is communism any more hopeful? What other efforts of social organization should be considered?

Within the department of vocation there might be opportunity for students to carry on part-time work. Some colleges have discovered values in actual work other than the economic, intellectual, or the acquaintance with the specific job. Many of the qualities of character in which an education must be interested can be developed better on the job than in the classroom. Certainly the summer vacation is not a negligible part of the student's college education.

Many students coming to college have definite aspirations toward later professional study. Knowing that they are to go into medicine they will be anxious to concentrate a great deal of their time upon units in chemistry, biology and other closely related fields. Knowing that they are to go into law or engineering they will have opportunity in this department of vocation not only to meet the prerequisites of the best existing schools but to spend a great deal more time in systematic study of problems directly related to their professional interest than is ordinarily the

case. They will not be held back by a class most of whom are only casually interested in the field of study. When the engineer studies problems like those now found in the courses in physics he will have opportunity in this proposed curriculum to do them with the systematic thoroughness which will give him an adequate foundation for his proposed life work.

After all is said and done it must be remembered that much vocational training will be given not by the college but by industry itself. Many business corporations prefer to give the business training themselves. Life insurance salesmen, persons holding positions in department stores and so on are best trained not by schools but by the companies employing them. Nevertheless it seems likely that in modern life few people can choose an occupation during later adolescence and follow it through a lifetime. With the stupid neglect of vocational guidance in most schools at present three-fourths of the college graduates find themselves ten years later doing something which they had not prepared to do. The average adult will probably follow three different occupations in the course of his life. It is quite impossible, therefore, to assume that the main business of college is to give a single narrow specialized vocational training to everyone. Preparation for vocational adequacy is part of the work of the college but only part of it. It would seem ordinarily desirable that each educated man and woman should possess that inner sense of security which comes from knowing that if he were not following his present occupation there are a number of other things which he could do which he would enjoy and in which he could render valuable service.

The largest department of the school should be the department of leisure. One of the few points upon which leaders of labor and of capital seem to be agreed is that

we are on the verge of a five-day week and a six-hour day. One of the main problems in modern economic organization is to improve the consumption as well as the production capacity of our population. Making a living is only a part of life. So in this department we will find opportunity for students to become familiar with good literature past and present. The object of these units will be definitely to give the student experiences which he finds enjoyable and worthwhile. If Wordsworth and Milton bore him it is more wholesome and sincere for him to work out his units in modern magazines than to pretend a liking for something that is recommended only by the approval of tradition. There ought to be a severe penalty for any teacher who pretends to get major enjoyment out of eighteenth-century sonnets but in reality would not be found reading them if he had to walk a mile to the newsstand to get something else. It may be quite as important for many people to be able to discriminate among the articles and stories in popular magazines, novels, plays, entertainments over the radio and in the picture shows, as for them to become acquainted with the traditional standards of excellence. The objective of this department is not the creation of persons who will accept that which they have been led to believe is good, but to encourage students out of a broad range of experience to discover what it is that gives them the deepest satisfaction. Some units will offer opportunity to read poetry; others opportunity to create it. Plays will be written and produced. Music, color, design, sculpture, dancing and architecture in all their varied forms add richness to the curriculum possibilities.

Athletic activities belong in this department. There might well be less emphasis upon football and basketball which relatively few students carry on beyond their college experience and a great deal of opportunity for learn-

ing golf, tennis, swimming, hiking, camping and so on, which are likely to continue on as a recreational hobby. The objective of these units is not of course to produce people who can win intercollegiate competitions. The object is to produce individuals who do each of these things well enough so that they enjoy them.

It must not be forgotten that some people get their major enjoyment out of cultural and scholarly occupations. For some, Chaucer has an incomparable charm. A few students will want to go on with Latin, not because of a fancied value in terms of increase in English vocabulary, an achievement which can be done in about the tenth the time by a direct attack upon vocabulary, but because they enjoy Latin. The clear precision of geometry and the neat outcomes of algebra have their appeal. Some will want to read French and Spanish not for commercial or professional reasons but because of the literature which they enjoy. Books of biography, or plans for travel might be studied by some persons. The school might introduce hobbies in mechanical activities, invention, leather-work, batik and innumerable types of collection. Some studies suggest that the most important units for happiness in the life of the ordinary individual are those which give him an intimate acquaintance with nature. To be surrounded constantly by friends among the trees, flowers, birds and animal life will require a very considerable number of projects in natural science. The rare beauty of snowflakes and of life visible only under a microscope is worth attention in a portion of college life.

Many people find their most serious handicap in personal attitudes which make recreation a strain. They need most of all to learn to talk to people. It is not public speaking in the ordinary sense that they need but units which will give them practice in interesting conversation.

Nothing in college life would mean so much to some people as the achievement of ease at receptions, teas, smokers or informal talk-fests.

Underlying each of these many specific units should run a wholesome philosophy of leisure. This philosophy will be a direct challenge to the popularly accepted American notion of giving youth to intensive preparation, early middle years to keeping the nose hard upon the grindstone and making a pile, all in the hope of being able to retire some day and enjoy life. Any person stupid enough to try to follow out that program will discover that when retiring time comes he is too crass a person to enter into the enjoyment of life. All he can do is to ride on soft cushions and eat big meals until internal organs rise up in protest. "Age in the majority of cases never comes at all. Disease and accidents make short work of even the best of men. . . . Young and old we are all on our last cruise and to borrow a phrase from the old naval ballad we have heard the mermaids singing and know that we shall never see dry land any more. If there be a fill of tobacco among the crew, for God's sake pass it around and let's have a pipe before we go." That student is ready to graduate from the department of leisure who has learned to live each day with something of the vivid appreciation which he might have if he knew it were to be his first and last day upon earth.

The department of citizenship includes the many projects which help an individual to be competent in the affairs of our modern social life. Any newspaper will afford a score of starting-points. Unemployment, immigration, crime, prohibition, disarmament, restraint on freedom of speech—within each of these areas students might work for a week or a year. These are not merely problems in sociology. They are not, strictly speaking, matters of eco-

nomics alone. Geography, history, social psychology, and perhaps a variety of other disciplines must contribute to any reasonably adequate program. The old curricula split up life situations into abstractions corresponding to subject-matter names. Students learned abstract subjects, but the real life problem suffered like Humpty Dumpty—he could not be put together again. The new curricula will deal with these problems of modern life in their functional integration. What the life situation has joined together educators must not put asunder.

The activities of the department of citizenship will, it is hoped, be highly artistic. Courses in civics and government have sometimes represented what logically government ought to be and not what actually it is. There is about as much relationship between a course in civics and the way in which politics run in New York City as there is between the Beatitudes and the activities of the marines in Central America. Some of the projects will therefore take the student out of the classroom into participation in the life of his community, county, state and nation. If he discovers that the method for providing playgrounds or caring for the insane or censoring moving pictures is highly inadequate by any standards of judgment which his study leads him to develop, it is his business not to write a term paper about it but to participate in interviews with men in authority, publicity campaigns, and the actual work of improving our social organization where it is at fault. This realistic attempt to deal with the problems of the world as they now stand is likely to open up many new fields for study. Prejudices, for example, are basic in any realistic approach to modern affairs.

During the generation in which students now live it is probable that pacific affairs will be more significant than the relations of the United States to European neighbors.

Where in modern curricula do students get opportunity to understand the history and present currents of life in Japan, China, India and Russia? It is obviously impossible to expect students to know all of history. History is everything that has ever happened. Some parts of it are as enjoyable as gossip for leisure time. In the department of citizenship, however, endeavor will be made to select only those aspects of history and of every other subject which are essential for a working understanding of the problems with which the student must live.

The final department may well be called the department of philosophy or religion. It is concerned with the development in the student of an understanding and appreciation of the major answers given by the thinkers of all time to life's major question. Some units would offer opportunity to share with the astronomer that sinking feeling that comes with a realization of the vastness of space. Other units with equal reference should lead the student into the world of the physicist where matter disappears. Still others should help the student appreciate with the biologist the extraordinary phenomenon of life and its majestic continuity through all the forms of plant, animal and human worlds. The psychologist should bring that sophistication which enables mind and personality to be a real mystery. The naïve person may take these things for granted. The educated man lives in the world of wonder. Perhaps the student in this department should follow at least one line of scientific subject until with Carlyle he "descends into that vast valley of humiliation where the wisest of men knows himself forever a child gathering pebbles on the shore of an endless sea." Some projects should help the student to see the world through the eyes of the artist and poet as well as the scientist. Other units should make the student acquainted with the

contributions of the philosophers of many lands and centuries to such questions as: What is our universe? How did we get here? Where do we go? What is the good life? How can men pray? What is the meaning of death? Whatever the student's own faith it should be nurtured in the light of the best wisdom which the thinkers of the past can give. So far, at least, the public schools may go.

That is the picture. Now what of it? What are its implications for the Young Men's Christian Association?

Well clearly, there are certain phases of progress in public education which are almost directly applicable to the Y M C A program. Not to recapitulate all of them, the alert Y M C A secretary should be familiar with research bearing upon how we learn and what it is important for youth to learn.¹ He should have discussed the trends in educational philosophy. He should have observed the promising experiments in enriching life for children through the creative arts. I heard fifth and sixth grade children recently, every child in the grade participating, play from memory a three-movement symphony, lasting forty minutes, most of the themes for which they had written themselves. The experience of the schools with coeducation should help the Association in these days when segregation appears less and less healthy, effective or wise. The recent year book of the Department of Superintendence deals with supervision and describes policies which may prove very stimulating to our movement as we recognize that most of us are primarily engaged in a supervisory profession. That we have much to learn from public education in these and other matters I think most of us will gladly recognize.

¹ See *A Year of Research, 1927*, now published by the Religious Education Association, 308 N. Michigan Ave., Chicago, Ill. 1928 will be forthcoming during the summer.

But what now, about the institutional implications. Are we to be crowded from the field? What is to be the attitude of the Y M C A as the program of public education becomes more nearly like an ideal Y M C A program. I earnestly hope that we will welcome this expansion, helping the schools all we can as they make our ideals available on a more extensive scale, and then that we will turn ourselves to certain pioneer functions. We have pioneered in the past. We ought now to be learning how to hand on our techniques and to communicate our passion that the schools may do for many what we have tried to do for a few.

We pioneered with a building rich in resources for club activities; let us help the community to build such schools.

We pioneered in physical education, recognizing the fundamental part which health and fun play in character; let us help the community to offer such a program to all its youth and adults.

We pioneered in personal counseling with charting plans and interview programs; let us give whole-hearted support to the community efforts to provide expert psychological, psychiatric, and social work attention for individuals.

We pioneered in sex education; let us welcome the agencies of child and parent training, helping them to avoid the errors of our past and to build a wise social and emotional rather than a merely physiological education.

We pioneered in experiments with the significance of natural groupings, as contrasted with artificially created classes existing in only one institution; let us help the school and the church as they are only beginning to discover their neglect of the other social affiliations of life.

We pioneered in demanding a program which respected the personalities of the boy participants, which was not an imposition from above but which grew up through the

creative processes of democracy; let us help the agencies of public education over the long hard road they have yet to travel.

We are pioneering in the building of an experience curriculum which combines the advantages of definite suggestion with flexibility and adaptation, of national preparation and local initiative; let us place our invention before the curriculum makers for wider helpfulness.

We pioneered in vocational training; let us help the more extensive agencies of vocational education today to care more about making lives than merely making livings.

We pioneered in the discovery of the significance of young manhood, and while we seemed to lose for a time the distinctive possibilities in the later adolescent years, let us now welcome every movement which seeks to enrich and guide more wisely the years from 18 to 25, the years of life's most significant choices!

Matters like these will prove the sincerity of our desire to be a movement primarily and an institution only secondarily. As an institution we now have competitors. As a movement we have allies. We may save the life in us that is worth saving if we incorporate our life with the educational processes by which the community faces its total responsibility.

The result, of course, will not be to limit us but to set us free. We may become pioneers again with the world for our parish and every ideal in life for our guide. Time this morning permits me to mention only two of the many ventures into which the Young Men's Christian Association moves. These seem especially appropriate because they appear to be such outstanding deficiencies in public education. Someone else may have to lead the way.

The first is the improvement of our society by the re-education of adults.

Education today is characterized by an awareness that the world is not remade by teaching children. When children grow up they usually, with certain exceptions to be sure, put away childish things. They face the world of economics "realistically," and "like a man," which usually means that they lay aside whatever fantastic notions of brotherhood and sharing were taught in Sunday school, and take on the business habits and attitudes essential for successful competition in the world as it is. If there is conflict between ideals children are taught and mores which adults practice the outcome is likely to be a generation giving verbal allegiance to the ideals and practical service to the old culture patterns. The only way to break through would seem to be with the adults themselves. The great sore spots in the life of the world, matters which we must believe to be the deepest concerns of any Fatherly God, are matters of adult incompetence.

Why do we perpetuate a system so chaotic that while millions are in dire need, other millions cannot find a chance to put their willing services at work? Why do we run our society so unfairly to half the human race, that two out of five girls often wish they had been born boys, while the reverse wish occurs not more than once in a thousand times? Why do we support a birth control law—although most of us have no conscience about personal violations of that particular law—which year after year increases the proportion of children born from the biologically and mentally unfit, to be nourished in the poorest social surroundings? Why do we carry this burden of preventable disease, both physical and, perhaps more seriously, mental? Why is crime a commonplace with more murders in two weeks than a city of similar size in England would have in a year? Why do we distribute goods in a fashion that wastes \$80 or \$90 a year per every man,

woman and child of us? Why do we perpetuate that stupendous folly of advertising which will one day seem to historians the most convincing evidence of our childishness? Why do we give verbal allegiance to "self-determination" for other countries and then intervene forcibly and illegally in the affairs of other nations at least thirty times in thirty years? Why do we support organized killings as a method for adjusting differences between artificial groupings of mankind, called nations? Why do we sign a pact to outlaw the killings and then start a busy program of naval construction with claims for "parity"? Why do we regard these killings as so basic that a conscientious man or woman who objects must be barred from citizenship in our supposed democracy? Why do we take for granted that injustice which denies certain minority races fair opportunity for making a living, building an attractive home, getting an education, participating in government, even for keeping well? Do we want a death rate twice as high among colored babies? Why are we so afraid of free speech? Why do we carry on our industry with over 600 strikes a year? Why do we leave our aged with no assurance of economic support? Why do the men who do the hard duty work of the world receive less than is necessary for a decent standard of living while some who render no service whatever spend on luxuries each year amounts equivalent to the earnings of scores of laborers?

My answer is that these are not children's problems. They are not solved when youngsters have learned to play fair in basketball or to believe in the Golden Rule. They are problems requiring a sensitive conscience and intelligent cooperation among adults. Probably this will have to be learned in adult life, and in connection with specific problems of the type listed.

We have some promising techniques for beginning. We know that calling names, blaming people, pointing fingers of accusation seldom help. We have the technique of the survey, with its attempt to get an accurate picture of the facts. More promising than that we have the technique of the Inquiry (129 East 52nd Street, New York City) which takes account of the clashing emotions and endeavors to integrate them into a solution in which each shall have that which he basically wants. We have, further, in the Inter-racial Commissions examples of co-operative action. We need further experiment in the discovery of methods of working together at these great common problems of adult life. My suggestion would be that some Associations begin to experiment with commissions working, not spasmodically, but quietly and continuously over a period of years at some of the problems just mentioned. Probably such commissions should include youth as well as adults, women as well as men. Certainly they should include representatives of the many values at stake. Perhaps in a generation of such activity we shall discover how to relate the allegiance which individuals may have to Jesus, in a program of adult cooperation which brings us significantly nearer to the sort of world He dreamed.

Finally, I suggest the need for pioneer work at releasing personality. We are all of us cribbed and cabined with fears and restraints. Says Eaton, "'Get into the mold or get out of the school' might justly be the motto over too many a scholastic door." Dewey suggests that our "teaching body as a whole is passive and confining instead of exercising a spirit of leadership." Reviewing answers from 175 Y M C A secretaries Owen Pence reports (*Religious Education*, April, 1930), "There were discourag-

ingly few instances where a clear and ready affirmative to the last question could be found in the staffs studied. Apparently the spirit of originality of thought and expression in the institutional milieu is something far less often felt that it should be." Another man, commenting on the same study, suggested that hardly a secretary could be found who was affiliated with agencies and activities of social change that cost him something in community status. All of us seem insecure, troubled. What would happen IF. As the small boy is squelched by the bigger boys, everyone on through the Board of Directors has a fear that something out of the ordinary will bring condemnation from more powerful sources. Often the most devastating anxiety is the vague fear of a fear. Discovering a man under the bed is much less terrorizing than to be afraid to look. I realize that I speak from a somewhat protected position. I live in a large city and am employed by a University and a Home Division Committee which have a greater willingness to face truth freely than most local general secretaries or directors. But, if that is so, do we not need to explore into that very problem? Why is it so? Why cannot small towns set men free? Truth is more likely to arise from erroneous thinking than from passivity. In a changing world the radical may be wrong, the reactionary must be. Here is our challenge: Can we pioneer in the building of an institution which will really set men free? We can release personalities in a boys' club; can we learn to develop independent thought and action in staff relations, in institutional government, and above all, in the life of the community? The Lord says "I am the truth," never "I am that which you have been accustomed to believe." Can we institutionalize the joy of creative discovery?

A fierce unrest seethes at the core of all
 existing things
 It was the eager wish to soar that gave the
 gods their wings.

But for the urge of this unrest these joyous
 spheres are mute
 But for the rebel in his breast had man
 remained a brute.

From deed to dream, from dream to deed,
 From daring hope to hope,
 The restless wish the instant need,
 Still lashed him up the slope.

I sing no governed firmament,
 Cold, ordered, regular—
 I sing the stinging discontent
 That leaps from star to star!

I close with the words of Glenn Frank's "Prayer for Teachers," circulated by the National Educational Association:

O Lord of Learning and of Learners, we are at best but blunderers in this Godlike business of teaching. Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blundering, mislead. We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows. We have put conformity to old customs above curiosity about new ideas. We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living. We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative cooperators in the making of the world as it is to be. We have regarded our schools as training camps for existing society to the exclusion of making them working models of an evolving society. We have counted knowl-

edge more precious than wisdom. We have tried to teach our students what to think instead of how to think. May we realize that it is important to know the past only that we may live wisely in the present. Help us to be more interested in stimulating the builders of modern cathedrals than in retailing to students the glories of ancient temples. Help us to realize that, in the deepest sense, we cannot teach anybody anything; that the best we can do is to help them to learn for themselves. Save us from the blight of specialism; give us a reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life. Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world. May we be shepherds of the spirit as well as masters of the mind. Give us, O Lord of Learners, a sense of the divinity of our undertaking.

V

CHRISTIANITY AND THE WORLD'S NEED

BISHOP WILLIAM SCARLETT

IN a chapter of great power and clarity Saint Paul compares the Christian fellowship to the human body, contending that as a body has many members, each one necessary to the completion and harmony of the whole, not one independent of the body so that it can say to the organism: "I have no need of thee"—indeed, each so inter-dependent that an injury to any one is felt throughout the entire body; or honor bestowed on a single member is honor done to the whole: so also, he said, is their fellowship. Many members, but one body. Many members with different functions, but the same body. Not independent but inter-dependent; so inter-dependent that suffering in any part of the body is ultimately suffering for the whole body, injustice to any group is injustice to all.

He went on to say: I will show you what binds this society together. "If I speak with the tongues of men and angels and have not love." . . . It is love which cements this fellowship, springing from a recognition of our common humanity, a sense of our organic fellowship, a perception of our unity in God, a conviction that we are all members one of another regardless of any artificial barriers or distinctions of race or nationality or color or class.

Nineteen centuries later a German scientist writing from a prison fortress where he was confined because he had opposed the war movement in Germany, refers to this imagery of Saint Paul's, and continues: "In amazement

we might well ask ourselves how the plain men who wrote the sacred Scriptures attained to such wisdom. They probably knew nothing of the conception of an organism, nor even of human society. And yet they could define both with the utmost clarity! But how did they do so? . . . Without laying too great stress on intuitive perceptions of truth, we may yet say that everyone who believes in the power of the soul to elicit the truth should inscribe in letters of gold these verses from the Epistle to the Romans."¹

Saint Paul had excellent authority for this conception. For behind him stands One in Whose teachings the idea of human society as one body, one brotherhood, is implicit. Wherever you touch the sayings of Christ you become aware of it. God as Father, men as children, men as brothers—that is the motif which runs throughout His Words. For Jesus there was only one question of questions. Settle that and other problems took their proper place and found their answers. Is there One in Whom we live and more and have our being, Who is the source of our life and of our higher values? An affirmative answer here swept within its circle the solution of other issues. And so the unity of mankind in God, in Whom there is neither Greek nor Jew, barbarian, Scythian, bondman, freeman, is basic in His thinking. It is expressed nowhere more clearly than in the parable of the Last Judgment, when the Great King gathers all the nations before Him. All nations—America, England, Germany, France, Japan, China, India, Turkey, Russia—all nations. He touches their sore spots, all their misery, unbrotherliness, hatreds, wrongs, saying: I suffer here and here and here. Trying to make them see and feel the organic bond of all human

¹ Georg F. Nicholai, "Biology of War," Century Co., New York City.

fellowship in God, and that a blow at the circumference was a blow at the very center, a shock to the entire structure. To which some replied: But we did not know that. And the response seems to be: If you had been living close enough to Me you would have had such a sense of the unity of mankind, of human solidarity and fellowship, that suffering anywhere, injustice anywhere, you would have felt as a blow at yourself. All nations. All sore spots. Responsibility placed on each and every member of the body of society. It has been said that Christianity promised to make men free, but it did not promise to make them independent. Free but bound, bound to the human fellowship of which each is a part, and under the obligations and moved by the loyalties which have their origin in a conviction of human solidarity. Under this conception war indeed becomes, as Tolstoi said, "a satire on the New Testament."

Christianity came into a world in which there was little recognition of the bond of a common brotherhood between peoples. But Christianity gave birth to a new principle, which would operate to undermine the many barriers between man and man by affirming the equality of men before God, and the unity of mankind in God. And theoretically at least Christianity has always maintained as a fact, and an ideal to be increasingly realized, this underlying, overarching bond uniting all peoples. "The most cross-grained sceptic," writes Seeley, "the spirit most in love with negation, can scarcely deny the grandeur of the original conception of an universal Church. . . . That there is something under the State which is not quite the State, a thing as yet unnamed,—shall we call it Kingdom of God? Shall we call it Ecclesia?—and then that, as God is one and Man is one, this something must underlie not each nation only, but all mankind taken together—the

vision of the whole race passing out of its state of clan-nish division, . . . and becoming fit to receive a universal constitution—this is great.”^a

The family of mankind does exist, but politically it is divided into national States, each maintaining its absolute sovereignty, each conceived as “an absolute and unlimited force, self-constituted, self-governing, fully aware of its individuality and claiming the right to make war as a free attribute of its sovereignty. States so conceived have been apt to develop the nationalistic temper, which Professor Hayes defines as “a condition of mind among members of a national State in which loyalty to the ideal or to the fact of one’s national State is superior to all other loyalties,” so that every national State should “expect and require of its citizens not only unquestioning obedience and supreme loyalty, not only an exclusive patriotism, but also unshakable faith in its surpassing excellence over all other nationalities, and lofty pride in its peculiarities and its destiny.”^a Such a temper would naturally attempt to subordinate even religion and its concepts to the State, would force Christianity to serve the State, would make God the ally of the State (whereas He can never be an ally but only the Absolute Lord of men, so that the State as well as the individual, as Lincoln would say, must be concerned not whether God is on its side but whether it is on God’s side).

The nationalistic State so defined necessarily makes for an unstable world. It recognizes no authority above itself, and under necessity knows no law or lawgiver except its own will so that indirectly if not directly, force is the final arbiter. This conception allows little room for any sense,

^a Florence M. Stawell, *Growth of International Thought*, Home University Library of Modern Knowledge, p. 44.

^a C. J. H. Hayes, “Essays on Nationalism,” p. 6ff. Macmillan Co., New York City.

or development, of an international community. National States need not be incompatible with Christian universalism but the nationalistic State cuts straight across it. Perhaps it was the State so conceived and defined that Nietzsche had in mind when he said, "Where the State begins, Humanity ends."

It was this weakness in the political and social organization of Europe which the Great War so clearly revealed, the defect of the absolute sovereign State.⁴ And it is to put an end so far as is possible to this conflict between the community of mankind and the particular interests of the sovereign States that has been the purpose of the effort to organize Peace since the Great War. It is of course only too evident that the war did not end the nationalistic spirit (indeed in some States it is more assertive than ever). But it did point the way toward settlement and did advance us along this path. But still the nationalistic spirit has been aggressively in evidence during these last years. It is at the bottom of most of the international animosities, forms the hard and infectious core of many of our problems, and presents the most difficult obstacle in the way of international settlements. For example, a member of the Commission established to work out the boundaries of the new Polish State said that when they tried to find some method for giving Poland access to the sea, after weeks of labor there was, due to the explosive nationalistic temper on each side, no ray of light, no glimmer of hope, and that finally in desperation they cut the corridor up through Germany to the sea "hoping that the settlement would last fifteen years, and that in the meantime the grace of God would touch the hearts of those men so that a real solution could be found." The recent trial of Herr Ulitz in Poland,

⁴ See Gilbert Murray, *Ordeal of This Generation*. Harper & Bros., New York City.

is another instance of how patriotic fervor at times completely swamps every other consideration.

And even in our own country where there is less occasion for it, the nationalistic temper is very much alive. Take one domestic instance among many, that of the disqualification for citizenship of Dr. Macintosh, professor of theology in the Yale Divinity School. Though he had served with honor in the Canadian army during the World War, the district judge rejected him for the following reason: "It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied." That is a demand for the complete and utter surrender of personal conscience into the keeping of the State, and surely is a principle unacceptable to us.

Nevertheless a great change has come over the world since the Great War. Sheer necessity has taken a hand in the situation. (A war of only one year and a half's duration which has already cost the United States fifty-one and a half billion dollars, a total, it has been estimated, almost double the expenses of the United States Government from its inception up to 1916 including all wars, and greater than the total wealth of America four decades ago, is a warning what may happen to us in the future, from the material point of view alone, if a war of similar magnitude and longer duration comes upon us.) Sheer necessity is driving us toward the Golden Rule, toward the formation of an international community built on mutual understanding, respect for the rights of others,

and on the voluntary self-limitation, in the interests of the common good, of rights heretofore an exclusive attribute of national sovereignty. Out of the smoke and blood and mud of war, out of pain and great disaster, has come a new conviction of the unity of mankind. The lessons of the Great War are entirely too plain to be ignored. "War is suicide," said Mr. Root in introducing Mr. MacDonald. It settles some problems, it creates others. It satisfies one group of contestants, it gives rise to new resentments in others. "Who overcomes by force hath overcome but half his foe." It rights some wrongs, it inflames other groups to plan new wars to rid themselves of conditions which they consider unjust and intolerable. "Who is there," asked Erasmus of More, "who is there that does not think his own Cause just?" And so the vicious circle keeps turning without end, the whole community involved in recurring catastrophes, bearing in various ways the staggering cost of it all, because we have not learned as yet to curb the impulses and ambitions of the individual members of the community of mankind. Surely the World War brought home to us unmistakably that the world is one and Humanity is one and our interests are one. A pistol shot in a small Balkan town is heard around the world and sets the nations on fire, just as in the future almost any war, anywhere, with which we as a nation have nothing whatsoever to do, may be the cause of an Anglo-American crisis, if we insist on our unlimited right to uninterrupted trade with the enemy country while the English fleet under the Covenant of the League is obliged to blockade the enemy ports.

The race has discovered in these later years, that it possesses "but a single body and a single soul," that we are all bound together for better for worse, for richer for poorer, in sickness and in health, till death us do part;

that injustice anywhere sooner or later reacts on human society as a whole, that a "blow given is a blow returned," that, as it has been said, you can do anything with bayonets except sit on them, that no nation can be safe or secure alone, that we find security only in a common security. As the editor of the *London Times*, in the midst of the greatest war of history wrote: "We have lost our citizenship in the City of God because we have lost the sense of our common humanity. . . . Each nation recognizes its kinship with the past of the others: will it not hope also for a kinship in the future? Either we are all citizens of the same City of God and war between us is civil war, a monstrous iniquity to be forgotten as soon as it may bring peace—or else there is no City of God and no home for man in the universe, but only an everlasting conflict between creatures that have nothing in common and no place where they can gather and be at rest."

Let me put before you a parable. In Central Arizona there is an alluring valley, a few years ago largely desert land, but watered in part by the intermittent flow of the Salt River. Then sixty miles back in the hills across the confluence of two small streams they threw a great dam, piled up the water behind it and began to irrigate the desert many miles below. And the desert responded, blossoming abundantly. But shortly arose the same problem which man has faced whenever he has attempted to conquer the desert. The desert fought back. For after flooding water over that porous soil for several years the sub-surface water level arose until it had come dangerously near the surface, driven the alkali to the top, destroyed the crops on thousands of acres, and in the lower parts of the valley water-logged the soil. And the fertile valley was on its way back to the desert again. Then developed an interesting situation. The farmers in the higher levels of the val-

ley said, "We are safe. It cannot touch us. It will not reach our land. It is hard on the farmers in the other sections of the valley, but we are secure." But the gospel which was preached successfully was that the valley was an economic unit and if so it must be organized as such, that what was bad for one part of the valley was ultimately bad for the whole, that if one farmer's acres were water-logged other areas were similarly threatened, that if crops were destroyed on a thousand acres other farms were in danger that under the pressure of sheer necessity it must be all for each and each for all or the valley was doomed to destruction. The farmers got together, sunk pumps in strategic sections of the valley, pumped up and off down the river the sub-surface water, until they had reduced it to a safe depth; and there they hold it. What was a menace is now an asset, and if the water in the Roosevelt Dam reaches the danger level, the pumps can be operated and the valley irrigated from this inexhaustible sub-surface reservoir.

It is a parable of our modern world, the truth of which an appalling disaster has made crystal clear. So that the war marked the rebirth of a sane and practical drive toward an international organization based on the principle of free association, for the reason, as it has been said, that we are all now brought so near together and so pathetically and intricately inter-dependent that the old notions of noble isolation and (unlimited) national sovereignty are "magnificently criminal."

And some such change is indeed inevitable. If our conception of human society is static then what has been is apt always to be. But if our conception of society is organic then growth, development, change, are inescapable. As the corners of the earth are drawn together through increasing proximity of the separate parts, as through ever

widening contacts the organism becomes more conscious of itself as an organism, as the sense of solidarity deepens and the conviction of our common interests and interdependence broadens, then indeed arise new obligations, new loyalties, changing functions, new laws born of social needs and even the necessity on the part of the separate states of voluntarily surrendering rights which appear incompatible with the interests of the community of mankind. And when once the public opinion has become convinced of human solidarity then we can begin to expect definite changes in the conception of State functions and "a mitigation of the severity and absoluteness of State sovereignty."

New occasions teach new duties. The great task of this generation is to put an end to the conflict made inevitable by the nationalistic temper and an unyielding insistence on State sovereignty. No one suggests that either sovereignty or national feeling can or ought to be abolished, but certainly in the light of the international community of which we are now intensely aware as never before, these two conceptions must be forced to serve the larger end. "The State," says Archbishop Temple, "is an organ of community; community has mainly been territorially demarcated into nations; therefore the State has been national. Community has now become very largely international; therefore the State must become international also." And this process is strongly at work. That same tendency in the human mind which has been and is at work in the building up of national States, subduing anarchy, unifying the various elements, creating a community, learning to govern itself, acquiring a corporate sense and a conviction of solidarity within a State, conserving the rich gifts and diversities of its people, will not end at national frontiers.

Again, sheer necessity is forcing that same tendency in the human mind to operate over a wider area, creating a sense of human unity, undertaking to subdue international anarchy, building a world community, unifying the body of humanity, respecting the independence of the parts but recognizing also their interdependence, conserving the rich and separate gifts of the various races and States, developing in each State an "ethical personality" fit to play its part in the community of nations. This tendency is strongly at work, and we are even witnessing today the beginning of a "voluntary association of Free States, bound to observe a law which in the exercise of their own sovereignty they have accepted." And already the first timid and reluctant steps are being taken in the "transfer from the sphere of domestic law into that of international law, of the right to make war, which was the most incontestable attribute of the unlimited sovereignty of the state." ⁴

And so we return by gradual and inevitable processes to the point from which we set out. Christ's Great Family, one body, one organism. The Kingdom of God, this human society "organized according to the will of God." It is this Absolute Ideal, lifted high above any particular form of political organization which man may seek to have it take, that Christian Universalism would point to as the object of extreme loyalty. Love of one's own Country is a deep-rooted and sacred emotion which lifts a man above himself and dedicates him to a higher, far-flung Cause. And it is something inescapable also. Do you remember the lines describing an Englishman's emotion on returning from a self-imposed exile from his native land and seeing again places famous in English history:

⁴ Titulesco, *Dynamics of Peace*.

Nobly, nobly, Cape St. Vincent to the northwest
 died away,
 Sunset ran, a glorious blood red, reeking into
 Cadiz Bay,
 Bluish 'mid the burning water, full in face Tra-
 falgar lay,
 In the dimmest northeast distance dawned
 Gibraltar grand and grey.
 Here and here hath England helped me, how
 can I help England, say!
 Whoso turns as I this evening, turns to God to
 praise and pray,
 While Jove's planet rises yonder, silent over
 Africa.

In such countless ways has our country helped us that we cannot escape loving her and desiring from the bottom of our hearts to serve her. And this love of country is the foundation of the wider loyalty so needed today. If a man love not his brother whom he hath seen how can he love Humanity which he has not seen? But is the State an end in itself? That surely was a major issue at stake in the World War, and the decision went against it. The State itself owes a loyalty to something above and beyond itself. God is the only Absolute we know—His Kingdom, His Values. "Above all Nations is Humanity," and no Nation is or can be right which sets its own particular interests over against the interests of Humanity. The Christian universalist loves his own land so deeply that he is exceedingly jealous of his country's honor and would have her further in the broadest sense "the general deed of men." For him there is one major loyalty, to God, to the Kingdom of God, to which all the lesser loyalties of life must conform.

The road which lies directly ahead of mankind is steep and rocky, the problems numerous and exceedingly diffi-

cult. Napoleon said of the Europe of his day that there were many national ambitions which had to be satisfied before any real peace and harmony could be achieved. There exists a similar situation today. You can begin at the Ægean and work your way north to the Baltic, and in that narrow strip of Europe alone you can count at least a dozen sore spots which cry aloud for healing before Europe can rest in peace. *Peace must come primarily through understanding between peoples.* Once they are convinced of the essential unity of mankind and that our interests broadly speaking are one, then apparently insoluble problems will break down and become capable of solution.

It is along this path our work chiefly lies. To persuade people of the solidarity of the Race; to drive home the principles of fraternity and cooperation by every means we can command, especially our schools and churches; to purify our patriotism of its excesses, exclusiveness, selfishness; to inculcate the sense of individual responsibility, so that our people will make the sacrifices and accept the responsibilities of this new day *freely*, not because they must but because it is the right thing to do; to "raise physical need to the height of moral necessity"—this is the task. And a heavy responsibility rests upon the Church. For where will we find so deep a bond, binding the peoples of the earth together, as in religion, in the Presence of God, in Whom we all live and move and have our being. The imagery of an old Russian abbot sums it all up: Imagine religion to be a circle with God as its center and the radii the souls of men. It is evident that as we approach the center there will be increasing proximity among the radii. The nearer we come to God the closer we shall be to one another, the more clearly shall we recognize our organic fellowship, the unity of all

mankind in Him. And if we are wise we shall organize ourselves accordingly.

I end with a prayer which I found somewhere—I do not even know that I quote it correctly:

Almighty God, Maker of the Stars, Master of the Nations of the earth, grant to us such a clear vision of the wrong and waste of war that we may earnestly seek that understanding between peoples which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that now by his co-operation he may make the whole world into one brotherhood. Help us to break down all race prejudice. Stay all greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest, drenched in blood. Guide all statesmen to seek a just basis for international action in the cause of peace. Arouse in the whole body of the people an adventurous willingness that as they sacrificed greatly for war so also for international good will they may dare bravely, think wisely, decide resolutely, and achieve triumphantly. Amen.

VI

REPORT OF THE COMMISSION ON FINANCING THE Y M C A

INTRODUCTORY STATEMENT BY EDWARD C. JENKINS

Chairman of the Commission

THERE are doubtless many ways in which this subject might be approached but there is only one attitude which we can take toward this study, no matter what technique may be used, and that is the attitude of science. The word "science" is used with two significant meanings. One meaning is represented by those sciences which are able to measure and weigh, photograph and register the behavior of inorganic or organic matter. Physics would be an illustration. The other use of the word "science" is the assembling of material which is described as accurately as possible, even though dependable measures are lacking and this material put into orderly forms and referred to principles. We might use the word "appraisal" for this type of scientific approach. Generally speaking, this is the method of the social sciences as compared with the method of the physical sciences. It is the difference of material rather than a different point of view toward it which makes the social sciences less accurate than the physical.

Every one of us is conscious of the scientific movement slowly approaching the altruistic organizations. The question takes its popular form "What results do you get?" This is another way of saying "Tell me in some reliable,

accurate way as to the changes which are taking place in human beings because the Y M C A exists." We have always attempted honestly to give results and our money has been raised upon these results, but we are now in a different atmosphere. The results of what we do can be checked a little more carefully than was possible twenty-five years ago; not much more, for in this field we are still groping in the twilight. But the point of view of this Commission has been that the scientific approach to the problem of financing is part of the total way of dealing with the Young Men's Christian Association. Unless we as a movement can show results in the form of changed men and boys, in harmony with our purposes, not only will our financing problem become more difficult in the next quarter century but the effectiveness of our Movement will be seriously impaired.

It was in this spirit that the Commission approached its task of seeking the experience of the Association in financing its projects.

The period for intensive study was the six years beginning with January 1st, 1924, and ending with December 31, 1929. This was a period of relative financial stability in the United States. The price fluctuations were, except in the stock market, relatively small.

The Commission considered that the experience of the Y M C A was only part of a background of the experience of the Church, social service and other agencies, some of which had been longer at the financing job than we had. However, our Movement, in 1926 was the thirteenth in the United States in point of amounts raised annually for current expenses, there being twelve church bodies which raised more. You will see from the report that Americans gave away in 1928 for current expenses approximately a billion dollars, probably considerably more, and on top of

this, at least another billion on capital account. (See Exhibits B, D and E.)¹

Large as this sum is, it must be compared with the total estimated national income of 85 billion dollars in 1925 and with the total wealth in 1928 estimated at 360 billions.

It is not the amount of this wealth, staggering as it is, which is important, but its control. Before the War, this wealth was controlled much more largely than now by individuals, partnerships, and small corporations. Since the War, this control of wealth has been wider spread through stock ownership but its actual control is moving into fewer and fewer hands through the consolidation of railroads, banks, insurance companies, the building up of chain store systems, the extension of trust companies and the development of the corporate form of financing. You will note in Exhibit G the rapid growth of the number of corporations until in 1927 there were approximately 260,000 reporting their net income. You should pay particular attention to the extensive use being made of trust companies in the management of estates. In 1923, there were 6,000 appointments of trust companies as executors; in 1929, there were 60,000. We must, therefore, more and more expect to appeal to the administrative officers of corporations rather than to individual owners of wealth. We shall have something more to say about this in a later paragraph.

Not only is the control of wealth passing more into the hands of corporations but the State is taking over more and more of those functions which were hitherto the prov-

¹ The references in this statement are to the full report of the Commission, *Financing the Young Men's Christian Association*, which was in the hands of the conference members when this introductory statement was presented. A limited number of copies are available. Association Press.

ince of the Church, later of education, still later of the social workers. The participation by the State in the area of charity is no earlier than 1553. (Exhibit H.) In 1926, more than a billion dollars was expended by local, county, state, and federal governments for those purposes which we have thought of as social welfare. This is more than 9 per cent of the gross total of government expenditure.

This report recognizes that the current financial requirements of our Movement are met from various sources which interlock, but the Commission is dealing primarily with the factor of contributions and chiefly contributions to current expenses as contrasted with gifts and legacies to buildings and endowments.

There are several factors at work which tend to bring to the fore some form of federated effort to obtain contributions. The growth in the number of organizations appealing to the public (Exhibit I), the irritation to a relatively few givers due to numerous appeals (Exhibit M), the admirable tendency to look at a community as a whole, the desire for greater efficiency of expenditure and certain other influences which will be dealt with later all have their bearing upon the Movement toward cooperative solicitation of funds. (Paragraphs 12 and 13.)

For our present purposes, the most important of these federated movements is the Community Chest. There are now 264 of these Chests, probably more, and together they raised nearly \$71,000,000 in 1929. (Paragraph 14.) It is significant also to learn that 123 Chests which were operating continuously from 1924 to 1929 increased their contributions steadily up to 17.7 per cent increase in six years. (Paragraph 16.)

What is the relation of the Young Men's Christian Association to these Community Chests? This is an important point which the Commission has sought to establish

in capital funds during six years in the non-Chest Associations and also a gain in contributions but a striking difference between the income from business features to the disadvantage of the non-Chest Associations.

While further study is necessary to make a satisfactory conclusion, it does appear that the net property added to the non-Chest Associations was not designed to increase the income from business features. For example, we have compared twelve Chest Associations having the largest increases in net property with twelve non-Chest Associations having the largest increases in property, and we find these facts: an increase of almost exactly \$4,000,000 in net property in the Chest Associations and an increase of \$3,900,000 in the non-Chest Associations, whereas, during the same years, the increase in dormitory income in the twelve Chest Associations was \$372,000 or 61.4 per cent, whereas in the twelve non-Chest Associations the income from these same features in three years increased only \$88,000 or 9.2 per cent.

If you wish to compare the relative increases in these two pairs of sixty-five cities each for the total for similar classes of income in the United States and Canada, you will find this in Paragraph 32. We would recommend this paragraph to your thoughtful consideration.

The Commission is unable to draw a conclusion with respect to the Community Chest from these data. It would be unwise to interpret these factors as a general tendency because in only one of them, namely, the income from business features, is there a significant difference. It will take a longer period of time and a much more thorough investigation than the Commission has been able to make to establish a trend in the relation between the Community Chest and the Young Men's Christian Association. We would put in a plea, however, for a patient examina-

tion of these movements as a whole, rather than too speedy a generalization out of local experience only.

The Commission considered that its terms of reference brought into review the entire financing of the Young Men's Christian Associations and have, therefore, given some time to the problem of national financing. Beginning on page ten of the report, there is given considerable information as to the national financing of our own Movement as compared with that of several of the churches and with giving toward college and university campaigns. It is comforting at this point to note that Young Men's Christian Associations are giving to their foreign missionary operations \$1.87 per capita whereas in these eleven denominations, the gift to the same purpose was \$1.24 and that the increase in contributions to current expenses in our Movement for the period 1922 to 1927 was 37.8 per cent whereas in the eleven denominations it was 32.1 per cent.

Since these remarks follow the order of topics in the report, we have just now returned to the question of corporation contributions. A report on this question is soon to be issued, and we would refer you not only to page 13 but also to Exhibit W.

Earlier in the report, we mentioned the increase in trust companies as a growing factor in the administration of gifts to philanthropy. One of the striking evidences of this is the Community Trust. This is a device by which persons of wealth may leave money through a trust which will be administered in a flexible manner. Local Associations should take particular note of this point.

The Commission would also call attention to the whole problem of endowments, the theory of which is slowly changing in the public mind and also to the problem of gifts subject to annuity, a movement which, if conserva-

tively carried on, has great possibilities for the future financing of the Associations.

Up to this point we have been discussing methods of obtaining income, based as far as possible upon facts which the Commission believes are reasonably accurate. We stated in the beginning that a scientific approach to the problems of social and religious organizations was inevitable and that in one respect at least we might have the attitude of science by seeking to obtain generalizations from experience which had been carefully examined and checked. These principles are not given specifically in the report which is largely a book of data. However, the Commission asked the Chairman to outline them in this introductory address, the Commission having sketched out what the members believed to be principles deducible from experience.

1. In order to finance adequately a Young Men's Christian Association or any other organization which appeals to the public for funds, the first and basic consideration is whether this organization is so sound, through and through, that it is worth the efforts of those who seek to support it over a long period of time. Not merely should its bookkeeping be honest but, wherever you touch it, it must ring true; no backbiting among the personnel but rather supreme confidence in each other; financially trustworthy in that it has provision for capital adequate for its purposes; no unseemly conflict between its budget and its program; buttressed within and not from without by the soundness of its policies. The public in the long run has confidence in a project which deserves it.

2. An important factor in the soundness of an organization is its ability to deliver results that can be roughly appraised as genuine. The supporters of an institution have a right to expect that changes will take place in persons

because they are related to the institution and changes will take place in the community because the institution is located there, which would not take place if the institution did not exist. The scientific approach to social work is going to make imperative what is now only casually demanded, namely, a more accurate way of telling what the results are of the organization.

3. Involved in a sound organization in which the public may have confidence is a comprehensive plan of financing, not a hand-to-mouth meeting of budgets. Comprehensive means coming from various sources, an adequate accounting system as distinguished from a bookkeeping system, a justifiable proportion of receipts from gifts, this proportion depending upon its capital invested.

4. There needs to be provision for mobilizing persons at the right time and in the right place to secure from the public the gifts which are needed. This may be done in a campaign, that is, in a short time, or spread over a longer period. The point is that there is no substitute for personal relations. The number of such persons must be adequate to see the requisite number of potential givers. (Paragraphs 51 to 54.) The solicitation of funds by any method whatever is merely bringing the right persons together with some knowledge of what the money is needed for.

5. A sound plan of financing introduces new features from time to time. Interest flags and even good becomes monotonous. That which is taken for granted does not arouse enthusiasm. An organization, like a person, is interesting when he is breaking out at some new place. Your staid, wholly conservative and safe projects gradually die or get themselves endowed. A great deal of money can be raised for current expenses on a new idea.

6. The constituency must not be allowed to forget the organization between campaigns. The crowding of new

impressions under our present social order has tremendously increased. The very pressure of these impressions tends to make each of them fade out. Giving is a process of learning and this learning tends to fade with them. The expert in psychology or advertising can tell pretty nearly how often the stimulus should be applied.

7. It is a good plan to dramatize the project for which money is sought by keeping it a matter of persons and the effect upon individuals rather than upon ideas, movements or even ideals.

8. The character building objective of our Movement must be maintained throughout its activity and quite as much in its scheme of financing as in its program of religious education. Giving is a flexible form of service which can be turned now in one direction and now in another. To give in substantial amounts touches the deepest of all roots, namely, the self. However it may be phrased, this gift has a spiritual significance because it sets up an opportunity to act generously. If this idea permeates our seeking of gifts then we are more concerned with certain other qualities developed in our constituency than we are with the amount of money which we receive from them. The financing process is not a bag of tricks. It is part of the religious education of the individual. Getting persons to give on false reports is just as much telling lies as any other way of doing so. We have often said that giving is a spiritual exercise on the part of the giver; seeking the gift is a spiritual achievement on the part of the solicitor. Both are contributing to the Christian way of living in this world.

VII

THE FUNDAMENTALS OF A CHRISTIAN MOVEMENT

JUSTIN WROE NIXON

WITH all the suggestions offered to our Christian organizations today inviting them to direct their programs according to the latest theory or in respect to the most novel popular interest the quest for guiding lines by which we may test and control our policies becomes sooner or later inevitable. It has appeared in this conference in the desire to know "the things that remain" after all the changes of our educational, our social and our religious life have registered their effects.

The Young Men's Christian Association must find such guiding lines if it is to remain a living organization. For the fundamental quality of a living organism is the fact that it selects out of the abundant materials of its environment those elements which enable it to remain alive and to fulfill its destiny. And the living organism makes these selections from its environment because of certain principles of its life which choose from the materials offered those which are congenial to the health of the organism.

The composer of the symphony must select from all the possible combinations of musical sound those which give expression to the motif. The drama has a plot, and the writer of the drama selects or rejects scenes according to their appropriateness to the main drive of the play. The Young Men's Christian Association must exercise the

same selective power in the development of its policies that the composer and the author do in the use of their materials. What the motif is to the symphony and the plot to the drama that the fundamental principles of a Christian movement are to its entire program of activities.

What are such principles? I believe that we will find the guiding principles of a Christian movement in the following words of the Apostle Paul, "In Christ Jesus neither circumcision nor uncircumcision availeth anything but faith working through love." We have no idea today of what a tremendous assertion this seemed to be at the time that it was originally made. The Old Testament had stated that God had instituted circumcision as the seal of the covenant between himself and his people. It was the universal practice of the Jews and the man who ignored it and who did not count it essential to the right relationship with God was counted unpatriotic. Can you imagine the storm which arose when Paul said it was unessential to the fullest development of the highest religious life?

On the other hand, Paul had to face the emancipated thinkers of the Greek world who in their contact with the Jews were quite gay about their rejection of circumcision. It is not a serious distortion of Paul's message to say that he rejected both the fundamentalism and the liberalism of his day; at least, he rejected their shibboleths and their popular manifestations. He rejected them because he had found that in the lives of both circumcised and uncircumcised only one thing really counted. That was "faith working through love."

What did Paul mean by faith? He meant the complete committal or dedication of himself to the God who had been revealed to him in Christ, who had spoken to him in Christ and who now lived in him in Paul's experience of a continuing fellowship with the spirit of Christ.

Why a faith wrought or manifested in love? Because love was to Paul the dominant principle of Christ's life. You come upon that principle in another great word of Paul's: "The life that I now live in the flesh I live by faith in the Son of God who loved me and who gave himself for me."

Now I think we are in sight of the great principle of consistency in Christianity which has given it integrity, vitality and dynamic drive across the ages. Vital Christianity has always been inspired by the faith that the love which we find in Christ goes back for its origin to the very heart of the universe, and that it goes forward and out until it touches and redeems the downmost and outermost man to be found in the world. A love that goes back to God and out to the neediest man—that is the vital principle of Christianity. In Christ, Paul had found a living revelation of such a love.

In the light of such a principle I think it is possible for us to appraise in their true character various partial representations of the Christian idea. Such a partial representation I think we find in a faith which emphasizes intellectual agreements more than it does the expression of the faith in love. Christianity has been burdened throughout its history with a great deal of faith which has been belied by life. On the other hand we are threatened today by interpretations of Christianity which make it identical with humanitarianism or philanthropy, with a love which has no rootage in faith. We have a group of modern thinkers called humanists who deny that there is any God outside of humanity, certainly any God who responds to man in a personal way, with whom we have anything to do.

A Christian movement can doubtless absorb a certain number of persons of this type, who lack faith in any

anchorage for our love in the cosmos outside ourselves. But I would not be fair to you if I did not express my own conviction that a love which is not rooted some way or other ultimately in a God above and beyond us as well as within us will ultimately lack stamina. For there come moments when it is so much easier not to love, to flee from the scene of battle and give up the fight for a Christ-like humanity. In the long run, love without faith is likely to be merely an eloquent gesture, a kind of shadow boxing with the given evils of the world.

The strength and the integrity of the Christian movement will depend upon its ability to direct its policies toward the deepening of faith in God as well as toward the expression of that faith in all kinds of programs which mean richer and more abundant life for men.

VIII

THE SIGNIFICANCE OF THE DETROIT CONFERENCE

J. EDWARD SPROUL

*Home Division, National Council Young Men's Christian
Associations of the United States*

ALL conferences of the Association of Employed Officers of the North American Young Men's Christian Associations are significant. This society unites in a most unusual solidarity and in a long-continuing fellowship four or five times as many persons as have yet been welded together in any national or international Y M C A group over any extended period of time. Its meetings, triennially now, bring together the largest company of professional officers that could be assembled at any one time and place. Only in great crises or in unusual circumstances do lay groups exercise greater influence over the direction and substance of the Association enterprise than do the members of this professional body and its constituent groups. The triennial conferences are barometers which, accurately read and interpreted, reveal the mood and temper of the group of persons most influential in the life of the movement on this continent.

How will secretaries describe their organizations in addresses and reports to their constituencies? What ideas and persons will be generally accepted as guides to Association practice? What is the current meaning of being up to date and progressive? Establishment—albeit without

official action or proclamation—of the answers to these questions is one of the functions performed by these meetings. How far this is desirable is a matter about which men will differ, but that these gatherings go far toward setting temper, as well as revealing it, none can deny.

They are, of course, highly revealing of the practices and outlook of the leaders of the Associations. One can get some glimpse here of the various things secretaries mean by religion, worship, by fellowship, by sociability, by discussion, by good conference procedure, by inspiration, by learning from each other, by serving men and boys, and by their numerous formulations of Association purposes and methods. Worship may be taken as a sample. The varied practices in conducting the devotional periods of the main conference sessions and the several meetings of the seventeen constituent groups run nearly the whole range of Association practice and theory with respect to worship. Judgments will differ regarding the relative worth of the variety of practices and viewpoints exposed by these conferences, but that they photograph and enlarge what goes on in the Associations and how the professional group feels about it would be easily demonstrable.

To what extent such conferences display the best that occurs will be an open question. Surely at various points they reveal what the responsible persons regard as best, or at least good, practice. Probably these conferences represent some advance, and in a few respects considerable advance, over the ideas and methods of work prevalent in most of the Associations.

What the Detroit meeting signifies as to the progress or retrogression of the Association movement in North America will be a matter for reflection by each person who participated. For the writer there seemed to be many

grounds for genuine encouragement and several of real perplexity. The point which it is desired to make here is that one element of great significance lies in what this conference reveals about the tone and temper of the professional body, who, whether we like it wholly or not, go further to establish the character of the Association movement than any other group of persons—and this because of their number and solidarity, if for no other reasons.

The writer undertakes in this chapter to point out a few of the revelations of the Detroit meeting; the reader will readily think of others probably of even greater significance than those mentioned here.

There is always occasion for a restatement of Y M C A philosophy. On account of the rapidity of social change, the advance of human thought, and the changing conception of the worth of personality, there can be no final formulation. Association aims and values must evolve from generation to generation. Though certain human trends are abiding, objectives, emphases, and methods must change with changing times. As knowledge grows, as ideals expand, and as the direction of social evolution veers, a re-synthesis of Association experience and knowledge is essential. There is particular need today for varied formulations of a philosophy of the Young Men's Christian Association—formulations which, in the light of educational and psychological research, take into account the development of science, the revolution in industry, the rise of democracy, and the integration of the peoples of the world.¹

The Detroit conference lifted into prominence and called to the attention of the movement the necessity of

¹ *Principles of Education*, J. C. Chapman and George S. Counts, pp. xi, xii. Houghton, Mifflin & Co.

this fresh thinking regarding the purposes and activities of the Associations in a world of industrial, social, and religious change. Did it, moreover, on a large scale, with great force and weight, and for the first time!

The decision of the executive committee to seek the help of competent social students and writers to lay out in book form the essential facts that need to be taken into account, and the distribution of this volume² to each member of the conference, bringing to the platform as speakers men chosen chiefly because of the painstaking and significant work in the areas about which they were to speak, the arrangement of several of the constituent groups to discuss the meaning of the principal addresses for their own practice—these and other occurrences are evidences of the seriousness with which the conference attempted to face important social change.

The character of the life in which boys, young men, and adults share, and the directions of its development, are matters of supreme concern for the lay and professional leaders of the Associations. Dependent upon accurate understanding and interpretation of the pertinent social facts are countless practical decisions with regard to purposes, scope and methods of program, choice and training of personnel, policy of membership affiliation, size, design, and location of buildings, and relations with the numerous other religious, educational, and social forces operating in American communities.

One may well take heart for the movement from observing so many of the professional leaders seeking earnestly to understand the life around them and to discover the meaning of recent changes in that life for the spirit and methods of their organizations. Too often in

² *The Young Men's Christian Associations and the Changing World.* J. E. Sproul, Editor. Association Press.

the past have religious and social agencies proceeded with a sublime indifference to important social shifts, as though their warrant for existence were somehow derived from another realm altogether. One writes it down as an outstanding significance of the Detroit meeting that it went far toward aiding the Young Men's Christian Associations to join hands with these other institutions in reviewing their tasks against the background of this recent social and religious change. If this concern is taken seriously and the implications of these changes are fully worked out, the Association movement would appear, at least in some respects, to be headed for larger usefulness and greater community leadership.

One caution, however, needs to be registered. It is not to be assumed that adjusting a program or an outlook to demonstrable social changes implies accepting all these changes as desirable and, therefore, that all that is necessary for the Associations is to keep step with the march of events. Opposite conclusions are clearly possible on a number of points. Perchance Associations should be experimenting with effective ways of challenging certain current tendencies. What this Detroit conference says to all of us is that in arranging our programs, selecting our personnel, and doing the other things mentioned above, we must take fully into account, come to terms with, a life that is in very many respects quite different from what it was even a few years ago.

With telling effect these considerations were raised by this conference. If for no other reason, it would have on this account to be regarded as significant in the history of the movement.

One is intrigued by a question pertinent to all of this. How does it happen that matters of such large import for

the *policy* of the Associations were considered in a conference of employed officers rather than in policy-making bodies like the national councils? How does one account for the fact that, while in a sister movement, this year, questions of precisely the same sort were the subjects of the annual legislative convention, in the Y M C A they appeared as the concerns chiefly of the employed staff?

That there is significance to these facts that needs to be pondered, the writer has no doubt. And that the matter goes beyond national conferences and councils to the relation of local staffs and boards of directors, seems equally evident. One observer pointed out that when the president of the national council twitted the conference regarding their skill in causing professional plans to appear in the guise of lay decisions, the laugh-it-off response of his audience was quite like that of the adolescent to whom a wise counselor has just revealed a neat bit of self-deception.

Does this mean that the thinking about Y M C A policies and directions has shifted to the professional? Does it mean that the functions of lay persons are being narrowed to sponsorship, property administration, and general encouragement of work carried on by paid experts? ^a Does it mean that the professionals lack skill in the techniques of aiding lay groups to consider these matters fruitfully? It is extremely difficult to determine which of these most nearly represents the fact. Our own conference, which most of us are ready to regard as the best we have ever had, does call upon us to reflect as to what matters should be the concern of the lay forces of the movement, what matters are peculiarly appropriate for secretarial de-

^a In one of the constituent groups it was reported that 36% of a large number of the group replying to a questionnaire, regarded work with departmental committees in determination of program as too much trouble, not important, or unnecessary.

termination, and what methods the professional group may use to aid lay groups to function effectively.

A fourth observation is pertinent. It is far easier to discuss change in social life than it is to plan changes that should be made in Young Men's Christian Associations. This is saying nothing new. Schools are better at giving tests than at using results. We are more skillful at designing buildings than at using them for the religious education of youth. We can make community surveys faster and better than we are able to build upon the facts they reveal. Probably no conference which calls attention to a set of facts unfamiliar to many can hope to conclude with the specifications for the readjustments called for by the data. But it is a warrantable observation from the Detroit meeting that, as Association officers, we need now to do a very considerable amount of thinking and planning of the steps needed to remake our organizations in order to "take into account the development of science, the revolution in industry, the rise of democracy, and the integration of the peoples of the world."

In its source book, in the report of the commission on financing the Y M C A,⁴ and in the addresses, the Detroit conference pointed up certain facts bearing upon Y M C A aims and programs. Only in the sketchiest fashion could discussion begin to reveal the lines of action which should be pursued by the Association. These steps must now be worked out in the give and take of discussion locally, in State groups, and nationally. Local organizations and general agencies will need to combine forces to experiment at significant points with fresh variations of program, new forms of affiliation, and modified types of buildings.

⁴ *Financing the Young Men's Christian Association*. Report of the Commission, Edward C. Jenkins, Chairman. Association Press.

Plans will need to be developed to provide a degree of professional competence and skill in the paid personnel equal to the complexities of effective social, educational, and religious leadership in the modern world. Considerable time and thought will need to be given to re-discovering and re-formulating the purposes and objectives of the movement.

One significance of the Detroit meeting lies, then, in the fact that it was a step in a process of thought and experiment which will run on into many of the years ahead. Both the men who attended and those who could not will need to share in this continuing search.

No one can observe carefully the preparation and execution of a conference program without being made aware of the various ways by which men achieve their sense of belonging to the brotherhood. These ways are reflected in their attitudes toward, and their participation in, the parts of a general employed officers' conference. For some, what gets into the main sessions are the matters of greatest interest and concern. For far more, the writer suspects, the brotherhood is most sustaining and supporting and challenging as it is represented in some one of the constituent societies. In these groups we deal with "our own problems" and these problems are somehow more compelling to us than the "concerns of the movement." Talking about the constitution of our own group may easily elicit more feeling and interest than the larger matters alleged to be basic to the work of all of us.

That this observation might be made about many Association events other than the Detroit conference will be readily recognized. Scores of us take our cues as to good workmanship from our state societies far more readily than we do from our associates on a local staff. This par-

tially accounts for many of the strengths and also for some of the alleged weaknesses in our movement.

The writer does not know the precise significance of this for the future of the movement or the Association profession. Does it mean that concern for the whole is not, as we have sometimes implied, all-embracing, but is rather a specialized interest of a few people, functionally comparable with other specialized interests? Does it indicate that we must more frequently face general issues in specialized professional groups because they represent reality for most men in a way that general groupings do not? Does it call upon each of us to re-examine his own drives and responses, to see, if possible, the extent to which desire for belonging, for security of status, enter into our judgments about Association policy?

One looks at this great international gathering and sees in it as one significant element the problem of how men are to find this sense of belonging in a way that satisfies their own emotional necessities without thwarting earnest and rational dealing with problems of general policy. These sketchy paragraphs merely suggest a question that goes to the root of many of our practices in employed officers' conferences. It will require more thought by formers of policy than has yet been given to it.

These, then, are some of the significances to which the writer would point in any reflection upon the 1930 North American Employed Officers' Conference:

The nature of the conference as revelation of the quality of thought and of life in the somewhat better than average Associations;

The evidence of a new concern that the Associations shall take adequately into account the rapidly changing social environment within which their work with boys and men is carried on;

The absorption of the conference with matters

basic to policy formation which might properly be regarded as matters for lay consideration; and the consequent crowding out of many problems of a professional character;

The necessity growing out of the conference for experimentation and discussion that will reveal the meaning of social change for our organizations;

The revelation of the variety of groups and forms of participation through which men achieve their sense of security and of belonging in the movement.

Many other matters might be mentioned:

The first occasion in a large Association gathering when drama has been used, not merely as amusement, but as a contribution to the total program. Our sister society has often done this in convention and conference.

Services of worship in the main meetings characterized by dignity, quiet, and personal communion. What enormous advance over devotional periods given to sermons and extemporaneous praying which so often expressed the outlook of the pray-er rather than the spiritual aspirations of a great company!

The overwhelming demonstration of fraternity and downright good will that persists among the professional group in the movement.

Perhaps also the demonstration that much of this good will is based more largely upon minimizing differences than upon understanding them and, in full respect for each other, seeking to integrate them.

The realization that, in spite of every effort by a capable committee, we have not yet found ways of treating all racial groups in our number in ways that square with our ethical judgment or our Christian conscience.

Each of these points to some element of significance in the Detroit meeting. One singles out for final mention the spiritual significance of this 1930 conference.

The dominant concerns of the conference were for the realization of fellowship one with the other, and the enrichment of Y M C A practice at the points where men and boys and communities are most directly involved. These are personal and spiritual aims. At every point there was the assumption, and repeatedly it was made explicit, that this is a Christian movement, seeking to incorporate into its personal fellowship and its local practice the spirit and teachings and mood of Jesus. The very obvious attempt of the presiding officer and of the speakers was to realize the spiritual possibilities within the business of the conference rather than to add from without a factor foreign to the ongoing work and temper of the meeting itself.

For an increasing number of Christians their religion is thus to be found at the heart of what they are doing if it is anywhere at all—in the hour-to-hour acts they perform and decisions they take and feelings they harbor, in the *quality* of their relations with other persons, in the degree to which the love and science and adventure inherent in the nature of a living universe are brought into relation with immediate events, in the extent to which formalized worship intensifies, clarifies, and helps to interpret all these aspects of experience. God is most real and existent to these persons at the moments in a conference when we are most God-like. Jesus is alive and leading the Young Men's Christian Associations when, at Detroit and elsewhere, secretaries and members are most truly following what they understand to be his leadership.

No one person is competent to appraise accurately the significance of the Detroit meeting as a spiritual event. Some will find its level exhilarating; a few perhaps will find it disappointing or inadequate. Wise souls whose judgments include more elements than the purely subjec-

tive—how we feel about it—will entertain a range of opinions. Events, they will realize, are more and less religious, more and less Christian. Not the utterance of magic words makes them one thing or another, but the *inward* meaning of these events.

IX

SOME HIGHLIGHTS OF THE CONFERENCE

C. A. TEVEBAUGH

Vice-Chairman of the Executive Committee

THE 1930 triennial conference of employed officers was held in the Book-Cadillac Hotel, Detroit, Michigan, from May 28 to 30. The registered delegates numbered 1,128, which has been surpassed only once in the history of these conferences, the attendance at the 1927 conference at the Edgewater Beach Hotel, Chicago, having been slightly larger. In addition to the regular delegates at Detroit there were 125 wives present and registered, who enjoyed the conference sessions and the delightful hospitality of the Detroit ladies. The large attendance at the last two conferences justifies the holding of these meetings in first-class hotels, offering all the accommodations and conveniences required for the various conference features.

The spirit of the conference was very fine. Every delegate seemed to be in a good humor and the meetings were free, easy and happy. Splendid appreciation for the effort of all persons on the program prevailed. There was evidence on every side that our secretaries are a forward-looking group and that every man was open-minded to the many changes going on about him. It is evident that we have a growing group of employed officers.

The conference theme, "The Young Men's Christian Association in a Changing World," was very timely. All

the speakers and all the chapters in the Source Book laid proper stress upon these changes as they dealt with the realms of religion, leisure time, the socially backward, adult education, the world's needs and the financing of the Association.

The material prepared in printed form for the conference was excellent and done in good form. The Source Book, a 100-page bound volume entitled "The Y M C A and the Changing World," is a new type of publication for the Employed Officers' Association; the printed copy of the drama, *The Ragged Edge*, written especially for this meeting, gives us an example of a new activity; and the Report of the Commission on Financing assembled a great deal of valuable data and will, no doubt, be an authority on this subject for many years. The conference material, and this report of the conference will furnish courses of study for progressive staff members and many Boards of Directors and committee groups.

The worship periods were of a new type (mimeographed for the occasion)—soft piano music, singing of appropriate hymns; a few moments of quiet guided devotion; a prayer in unison; all softened by the beauty of gospel songs by the Fisk Jubilee Singers. The devotional period in every session was a time of real, quiet, heartfelt devotion.

The fellowship dinner held in the Masonic Temple, was a real feature of our conference. The greetings by the Detroit Association; the warm word of welcome by an outstanding pastor and the stirring appeal of "Eddie" Guest were all thoroughly enjoyed. The attendance was 1,052, which is, perhaps, the largest number of Association friends ever gathered for a banquet. Then the fun features were well planned and executed. Haworth made a greater contribution than he knew, as he fervently set

forth the theory that our Association Movement is "stabilized in jello," judging by the beauty of this article in the commercial exhibit. Here is the real significance: As each secretary looked upon the peas, carrots, or small onions, held in place so beautifully by the jello, he could visualize himself and his Association held in place by the great Association Movement of which he is a bright and shining part. And, of course, there is always fun brewing when C. C. Robinson, Fred Hansen, Albert Roberts, and A. G. Knebel get going. They all did their stuff well and the "Message from Dr. Mott in London" by radio had many of our audience fooled.

Following the dinner, in the beautiful Scottish Rite Cathedral of the Masonic Temple, a most interesting program took place, illustrating the activities of Association members in providing high-grade entertainment. The first part, a concert by the Glee Club and the Symphony Orchestra of the Detroit Y M C A, was skillfully rendered and thoroughly enjoyed. The second part consisted of the one-act play, *The Ragged Edge*, written for the conference by Dr. Fred Eastman of Chicago. It was produced by members of the Detroit Y M C A and Y W C A, under the effective direction of Miss Jessie Bonstelle, director of Civic Theatre of Detroit.¹

The exhibits by commercial concerns, most of them advertisers in *Association Men*, have been a very significant feature of our last two employed officers' conferences, not only from the standpoint of the financial profit to the conference but the educational profits to all our delegates. I have visited many Associations since the conference and in every case the secretary has referred to some new ideas

¹ Copies of this play can be secured from Association Press. The purchase of ten copies carries the right to produce the play by a local Association.

or new equipment which came to his notice in the commercial exhibit of our conference. The conference owes a debt of gratitude to *Association Men* for the splendid services of A. P. Opdyke in selling the space and handling the arrangements for the exhibits.

The financing of the conferences has become a more complicated problem in recent years. The production of the expensive Source Book; the thoroughgoing Jenkins Commission report on "The Financing of the Young Men's Christian Associations"; the production of a modern youth drama, *The Ragged Edge*, written by a professional playwright and produced by one of America's best known dramatic leaders; securing America's outstanding speakers on modern social, educational, industrial, and religious topics; and all tempered with the beautiful melody of the Fisk Jubilee Singers—these are indications of the financial problems involved in the 1930 conference. The conference officers are delighted to report that the income from the exhibit, the registration fees, and other sources has more than covered the expenses, and there are copyrighted books which will continue to produce income for this Association.

All in all it was a great conference—second in attendance and greatest in program, timeliness and program materials. The closing challenge of Dr. J. W. Nixon to maintain "a faith which reaches back to God and a love which reaches out to men" should be the real dynamic of our movement.

X

GENERAL SESSIONS OF THE EMPLOYED OFFICERS' CONFERENCE

Conference Theme: "The Young Men's Christian
Association in a Changing World"

WEDNESDAY, MAY 28TH

Opening Session

L. C. Haworth, Chairman Executive Committee, presiding

9:45 A.M.—Service of Worship and Song.

"The Association Movement in a Day of
Change"—Address by the Chairman, L. C.
Haworth.

Fisk Jubilee Singers.

"Religion in a Changing World"—Dr. Justin
Wroe Nixon, Minister, Brick Presbyterian
Church, Rochester, N. Y.

Discussion.

12:30 P.M.—Adjournment.

Afternoon Session

2:30 P.M.—Constituent Group Meetings.

Evening Session

8:30 P.M.—Service of Worship and Song.

"The Problem of Leisure in Modern Life"—
Henry M. Busch, Western Reserve University,
Director, Adult Education Association, Cleve-
land, Ohio.

Discussion.

9:45 P.M.—Adjournment.

130 CHALLENGE OF THE CHANGING WORLD

THURSDAY, MAY 29TH

Morning Session

9:30 A.M.—Service of Worship and Song.

“The Changing Challenge of Education”—Dr.
Goodwin B. Watson, Teachers College,
Columbia University.

Discussion.

Fisk Jubilee Singers.

12:30 P.M.—Adjournment.

Afternoon Session

2:30 P.M.—Constituent Group Meetings.

Evening Session

6:00 P.M.—Fellowship Dinner—Scottish Rite Cathedral.
A. G. Studer, Chairman.

8:30 P.M.—(Immediately following the Dinner)
Play—“The Ragged Edge,” written by Fred
Eastman and produced by Miss Jessie Bon-
stelle, Director of the Civic Theater of Detroit.

FRIDAY, MAY 30TH

Morning Session

9:30 A.M.—Service of Worship and Song.

“Christianity and the World’s Need.” The Rt.
Rev. William Scarlett, Bishop Coadjutor of
Missouri.

Discussion.

Fisk Jubilee Singers.

“The Financing of the Young Men’s Christian
Associations of the Future.” (Commission
Report)—Edward C. Jenkins, President,
Y M C A College of Chicago.

12:30 P.M.—Adjournment.

Afternoon Session

2:30 P.M.—Constituent Group Meetings.

FRIDAY EVENING

Closing Session

8:15 P.M.—Service of Worship and Song.

Memorial Service.

Closing Address by Dr. Justin Wroe Nixon.

9:45 P.M.—Adjournment.

EXECUTIVE COMMITTEE FOR THE 1930
CONFERENCE

- L. C. HAWORTH, *Chairman*, St. Louis, Mo.
C. A. TEVEBAUGH, *Vice-Chairman*, Indianapolis, Ind.
E. W. PEIRCE, *Secretary-Treasurer*, Omaha, Neb.
- A. E. HOFFMIRE, Army and Navy Secretaries, New York City.
BEN D. CHAPMAN, Boys' Work Secretaries, Tulsa, Okla.
C. H. FRANKLIN, Business Secretaries, St. Louis, Mo.
E. T. THIENES, County Secretaries, Hartford, Conn.
C. F. DEETER, Dormitory Secretaries, Cleveland, Ohio.
W. H. LIPPOLD, Educational Secretaries, Louisville, Ky.
F. B. WIGGINS, Employment and Vocational Secretaries, Cleveland, Ohio.
F. O. KOEHLER, City General Secretaries, Minneapolis, Minn.
R. L. DICKINSON, Industrial Secretaries, Columbus, Ohio.
E. H. SPRUNGER, Membership Secretaries, New York City.
C. W. MILLER, Physical Directors, Harrisburg, Pa.
O. R. TRIPP, Publicity Secretaries, Minneapolis, Minn.
L. M. TERRILL, Religious Work Secretaries, Detroit, Mich.
F. S. GOODMAN, Retired Secretaries, New York City.
G. B. LOWREY, Transportation Secretaries, Corbin, Ky.
E. S. LOTSPEICH, State and Territorial Secretaries, Louisville, Ky.
E. FAY CAMPBELL, Student Secretaries, New Haven, Conn.
G. B. LOWREY, Transportation Secretaries, Corbin, Ky.
W. CAREY FOSTER, Social Secretaries, Detroit, Mich.

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